

The INSTRUCTOR

June
1942



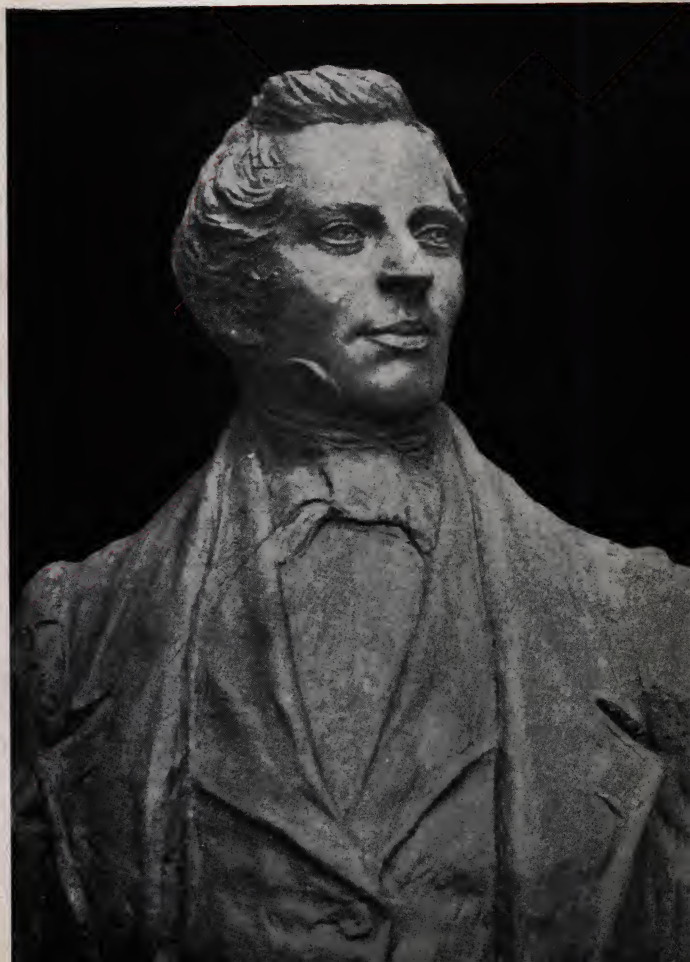
JOSEPH
SMITH
from
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Read the
Messages
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Lesson
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SAY THAT YOU SAW IT IN THE INSTRUCTOR

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WORDS OF CHEER

"We appreciate *The Instructor*, and the valuable help to Sunday School work it always contains."

Hendrik Poelman,
Supt. Liberty Stake.



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST
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JOSEPH SMITH STILL LIVES

When the tragedy at Carthage, Illinois, occurred, in June, 1844, people outside the Church of Jesus Christ of Latter-day Saints and unfortunately for them some inside, fully expected that it would spell the end of Mormonism.

But it did not. On the contrary, it stood up under the ordeal magnificently, and grew in number and strength.

Nevertheless, the Prophet, in his function as prophet and seer, is as necessary today as he was during the fourteen years of his presidency over the organization. The late President Joseph F. Smith was wont to say that, if Joseph Smith was not a prophet, we haven't a leg to stand on!

Not a man in the Church today but whose priesthood goes back to the modern prophet. If the vision of John the Baptist and of Peter, James, and John was imaginary and not real, we have no divine authority in our Church. And, conversely, if these visions were true, genuine, veridical, in that event, the men in our Church who hold the priesthood are the only depositories of divine authority on earth today, and their righteous acts are divinely approved.

Similarly we might speak of, say, the work that is now being done in our temples for the dead and for the living. If the vision of Elijah to the Prophet in the Kirtland Temple was a figment of Joseph Smith's imagination, not a concrete reality, we have wasted our substance, and our hopes have turned to ashes. But if, on the contrary, it was a genuine appearance of that ancient man of God, a true delivery of keys, in that event millions of spirits, both here and in the Beyond, have been made happy and been saved.

That is what Joseph Smith means to men and women today. Few men in history have a life like that. Martyrdom became saviorship. A seer became immortal. Death was no victor, after all!

THE SUNDAY SCHOOL REFINES THE SPIRIT

By E. T. Ralphs, Logan Stake Sunday School Board

"And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

Deeply conscious of this truth the Sunday School is not content to merely teach "about" God. It reaches the soul and helps men to "know" God in personal relation and so to love and serve and consecrate themselves to their Father.

Therefore, a spiritual motive dominates its activities, arousing the soul's natural

response to the truths of God, thus begetting convictions which are abiding because they are the expression of the soul's deepest impulses and aspirations.

Moral and spiritual conclusions—except in the little children—are developed largely by indirect methods.

Maturing minds sensing that an effort is being made to influence their thinking or conduct naturally take a defensive attitude—resisting stubbornly everything which they consider foreign elements. Being free agents they resist spiritual domination and insist on doing their own thinking and conducting their own lives.

But in Sunday School, truths—graded appropriately to age development—are introduced easily and indirectly, without shock or obvious effort to influence. The members receive not ready-made conclusions, but material from which to draw their own conclusions—conclusions which seem a natural part of themselves and for that reason hold their interest and influence their actions.

Here the individual is brought face to face in a receptive attitude of mind with divine truth, that it may make its own powerful appeal and lead him in the pathway of holy obedience.

The Sabbath School atmosphere is spiritually uplifting. The opening exercises is a brief service of real worship, a time of genuine devotion where all join in praise of the Father and in prayer that He may enlighten their minds and guide their lives.

In wards having Junior Schools, the opening exercise is graded, as well as the teaching, making the worship meaningful to the children as well as to the mature.

The individual feels the reality of spiritual things and is trained in reverent worship.

Christ's personality and sacrifice is brought in remembrance and members witness to the Father that the Savior will be remembered and obeyed, that His Spirit may be with them.

Religiously, musically, or from the standpoint of literature, the music and song service is fitting and worthy, contributing greatly to the total impression made upon the sensitive soul of the child, and meaning far more to the adolescent than we sometimes know, while recreating and increasing the spiritual appreciation of the more mature.

The prevailing attitude is one of happiness, good cheer, enjoyment. In such an atmosphere of sympathy, kindness and good feeling the spirit unfolds and expands normally. The experiences in the Sunday School continuously yield satisfaction, enjoyment, and good feeling, thus assuring loyalty and devotion for the spiritual values associated with the service. More, this loyalty is permeated by a sense of duty and obligation, yes, and self-sacrifice.

Proper spiritual unfolding of the young depends more on the gift of persons—on contact with lives—than on anything else. Stimulating personality is the greatest factor in developing persons. Personality alone can develop personality. The central aim of the Gospel of Jesus Christ is to develop individual persons Godward.

The influence of older persons—parents and teachers of spiritual strength, who convey personality, not merely impart information—lead younger members toward spiritual life. Children's imitativeness and their sensitivity to the attitude of others make this personal influence and association a mighty power.

Truly, the attitude of younger folk toward spiritual things is determined largely by the attitude of these older people whom they honor and respect and contact each Sunday morning. These lives and characters command respect and they stand as an ideal for youth throughout their lives.

Simply, frankly, and with naturalness, the Sunday School impresses its membership that they are doing God's work as Jesus would have them do it.

Objective in mood, it supplies the three greatest agencies for refining the spirit—Friendship, Knowledge and Work. Through and by these it leads its membership "from strength to strength" to a knowledge of God through the application of Christ-like principles of living.



E. T. RALPHS

OVERCOMING OBSTACLES TO STAKE BOARD SERVICE

By H. Wayne Driggs, Superintendent New York Stake

In Arabia goes the old tale of Mahomet, who made his people believe that he could call a hill to him and from its top offer up his prayers for the observers of the law. When the people assembled, he called again and again but the hill stood still. Never for a moment abashed he said, "If the hill will not come to Mahomet, Mahomet will go to the hill."

Stake Sunday School Board service in widely scattered areas often is not unlike this old story. It is Mahomet who has to go to the hill. Long before the present rationing of tires put a stop to our three union meetings of the year, we in the East had resorted to other ways of pointing up the regular service for the ward Sunday School workers.

Picture the scattered New York Stake with its four wards and three branches. In order to call in all of the workers to a central meeting place one state line has to be crossed, which means a ferry or tube over or under the Hudson River; a series of bridges are encountered on the other trips from Westchester and Long Island; if these time consumers are not a part of the journey, then trolley, bus and subway connections make waiting at the cross roads a Sunday job for a travel agent.

To offset these obstacles of distance and delay a number of things can be done.

First, recognize and appreciate the de-

mands make upon the Sunday School worker's time and carry the cause to him rather than have him come to you. Perhaps nowhere is there more urgent need for this than in a great metropolitan area, which asks so much in nervous energy and time consuming trips to and from one's daily work.

Second, try constantly to think ahead of the needs and purpose of a given ward visit.

Third, confirm your visiting dates in advance in writing. A penny post card will go farther in getting results than the more expensive and last minute phone call.

Fourth, try to make the most of limited personal conferences by anticipating the needs of other visits upon future days. This may save hours of unnecessary energy in letter writing.

Thinking through and anticipating needs can work toward the ultimate in service. You build upon the past, and look to the future, all in the shining moment of the present.

As to the work itself, we in the New York Stake, who ride the subway circuit, have learned that one simple task, well performed and planned for a given day, carries with it the most lasting results. Teach a class well, point up an opening program, suggest a way to better singing practice, demonstrate the value of using *The Instructor*. One point well taught to superintendency, teachers, and pupils alike, will do much to strengthen the bond of Sunday School union. Such help builds faith in the common cause of stake work, and makes those connected with a particular ward Sunday School look to the more encompassing service of the Stake Board. Obstacles or mountains can be surmounted if we will go to them.



H. WAYNE
DRIGGS

A Gospel Good Morning - - By Joseph W. Backman, Jr.

It is Sabbath morning, and as the final strains of the organ signal the Superintendent's introductory welcome, an infinitely silent pause affords us the opportunity to note some of our fellow worshippers gathered to pay homage to the Lord. We observe there is a quality singularly out of harmony with the trend of events around us. In place of the ominous clank of onrushing panzer-units that shout at us from current headlines, we feel an expression of serenity and faith swelling in chorus from the hearts of Latter-day Saints united in worship.

The fellowships we establish here are becoming increasingly important as the days go by. Each morning we wake up to witness new confusions, new greeds, and new despairs creeping into the world. Is it not a blessing and indeed a stroke of good fortune to note in each hand-clasp an assurance of solidarity in our association, and an expression of confidence in our future as Latter-day Saints?

THE EFFICIENT USE OF STAKE BOARD TALENT

By L. W. Rawson, First Assistant Superintendent, Pocatello Stake

Sunday School Stake Boards have been wisely counseled, under the present world conditions, to restrict certain functions. This does not mean that our work as Boards has been abolished, but rather we are accepting new responsibilities which changes always involve. The right to think, to suggest, and to act initiatively has not been limited and by these powers the Stake Board must unite its talent and use it purposely for the establishment of religious faith and the development of divine testimony.

The careful and cheerful supervision of capable board members has contributed greatly in developing and maintaining the high standards of Sunday School work. This kind of supervision must not be neglected now. New ways perhaps will have to be found but this is a challenge we welcome.

One method by which we can maintain our contacts and continue to render service is through the publication of a monthly bulletin. To be sufficiently comprehensive such a paper should deal, at least, with these four departments:

1. Superintendents
2. Class work
3. Faculty meeting
4. Prayer meeting

Surely it would be helpful and inspirational for ward superintendents to receive from their Stake leaders each month a personal message of advice, encouragement, and commendation. When possible individual wards should be given special recognition for outstanding achievements. This would unify the Stake, stimulate effort, and promote the welfare of all the schools.

In the department of "class work," supervisors would have the opportunity of reviewing their lessons, pointing out the need and sources of supporting and enrichment material. They would have the privilege of suggesting the use and application of visual aids in the development of specific lessons. The help and service rendered would be limited only by the ability of the supervisors.

The work of the faculty meeting could be directed by a committee of Stake Board mem-

bers authorized and charged with the responsibility of aiding this department to reach a high standard of Gospel scholarship. To stimulate self-activity, which is the basis of all learning, symposium, panel, and round table discussions might be suggested with concrete recommendations given for the various lessons. The need to interest through varied motivation is apparent in schools everywhere and oftentimes the power of suggestion becomes the key to action.

The prayer meeting is frequently the most poorly attended and conducted of all Sunday School activities. The primary purpose of this meeting is to set the tempo of spirituality for the Sunday School period and whether that spirituality is of a high or low form depends largely upon what is said and done at this meeting. A group of Board workers assigned to this department should be of invaluable service in revitalizing this important preparatory meeting. Timely and appropriate scripture listed for reading and study would be helpful. In this devotional period there is opportunity for co-ordinating the work of the faculty meeting with the prayer meeting by suggesting that each Sabbath morning a ward officer be assigned a five-minute talk covering definite phases of the monthly lesson. This would give officers not only the chance of becoming acquainted with the faculty lessons but it would freshen their minds with new insight, new understandings, and new appreciations. It would lift the quality, scholarship, and spirituality of both meetings to higher levels.

This brief plan and the few ideas here set down may be modified or extended as needs require.

While ward visits have been restricted, nevertheless on Sunday morning Board members will be found in their own ward, or neighboring ward, giving humbly of their time and talent and serving in whatever capacity they may be asked. Undoubtedly the scope of their individual work will increase. It will be necessary for them to become familiar with the entire school program rather than devote their time exclusively to one department. This will afford possibility for individual growth and development. The work of the Stake Boards has not been lessened, nor has their usefulness been diminished. We face new problems and we will find new ways in which to achieve, for we must justify our claim as efficient religious teachers not merely by what we say, but by the way we live; not only by the truths we teach, but by the deeds we do.



L. W. RAWSON

BOARD MEMBERS AS TEACHERS IN THE SUNDAY SCHOOL

By Hendrik Poelman, Superintendent Liberty Stake

The Liberty Stake Sunday School Board, for a number of years, has been operating under the "Plan for Modifying Stake Board Functions" which is explained in the handbook for Sunday School officers and teachers. In view of the limitations placed upon the activities of the Stake Board organization during the emergency, this plan was recently recommended by the General Board for adoption by the stakes of the Church during such time as Union Meetings are discontinued and visiting reduced.

Under this plan, instead of visiting each Sunday in one of the wards of the stake, the board member is a teacher in the Sunday School organization of the ward in which he resides. As such, he conducts what is termed a "demonstration class," to which, either through personal invitation or an outlined schedule of visits, certain teachers of that same department in the other wards of the stake are invited to attend. It has been the practice of our Board Members on such occasions to meet with the visitors at the close of the Sunday School session for the purpose of discussing with them any of their individual problems or questions that might arise from their observation of the class procedure and method used in the presentation of the lesson.

These demonstration classes are sometimes held for the purpose of presenting certain phases of class procedure, for example: "The conducting of supervised study"; "methods of conducting an oral or written review"; "ways of obtaining class participation," or any of a number of different problems that regularly confront the teacher of the average Sunday School class. It has been found advisable and helpful at times, at the invitation of the ward Sunday School teacher, to hold a demonstration class in one of the other wards of the stake. Recently one of our Board Members held such a class for the purpose of helping the teacher solve a particular problem. To this class she invited one or two other teachers who were having diffi-

culty with this same problem, and they were able as a group to decide on some definite procedure for its solution. On such occasions, the Board Member's class is conducted by an assistant, or cadet teacher. Visiting teachers also arrange for assistant or substitute teachers to direct classes in their absence.

Teachers much prefer to be *shown* how rather than just *told* how. The demonstration class plan has this aim in view, and in the accomplishment of its objectives, becomes very definitely an aid in the promotion of teacher training. These individual contacts, coupled with the group discussion and aid that it is possible to give through the medium of the Union Meeting departmental work, have been accepted unanimously by our board, as the most beneficial to teachers in the local schools who have taken advantage of the opportunity for the specific help which it offers. Sunday School superintendents and ward Bishops, rather than being reluctant to allow an efficient worker to be called to the Board, as was the case under the original plan, express themselves now as being delighted to have them receive this calling.

The recent instructions also modify, to some extent, the activities of Sunday School workers, even under the demonstration class plan. However, Stake Board Members, in their ward activities, become more than ever representatives of the Stake Superintendency in promoting the various phases of the Sunday School program. The Board Member's class should continue to be a model class, with the supervisor ready and willing to assist the teachers of the other departments wherever and whenever possible.

The Ward Faculty Meeting, or officers and teachers business meeting, should now endeavor to accomplish what the Union Meeting was intended to accomplish. Board Members, as teachers, can do much to assist in this most important project. The ward library becomes more than ever a necessity in each Sunday School. The Board Member, through experience in the gathering of enrichment material, visual aids, etc., can, by co-operating with the ward librarian, bring to the Faculty Meeting, suggestions and helps for enriching the class instruction period of the Sunday School.



HENDRIK
POELMAN

HOW DO WE SERVE?

By Minnie Garff, Teacher-Trainer Granite Stake Board

"Dost thou love life? Then do not squander time for that is the stuff life is made of."
—Franklin.

If we love this life how great is our joy in anticipation of eternal life. Do we squander time in preparation of it?

We read in the *Book of Mormon*:

"For behold this life is the time for men to prepare to meet God; yea, behold the day of this life is the day for men to perform their labors." —Alma, chapter 34, verse 32.



MINNIE GARFF

Our preparation for eternity is to serve God and to keep His commandments. We serve Him most when we are in the service of our fellow-men.

One soul is very important to Him for He said, "And if it so be that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the kingdom of Father."

The Sunday School has provided means whereby delinquency in the members may be reduced. The machinery is set up. Will those who operate it prove valiant?

In the *Doctrine and Covenants* we are instructed to help one another. "And as all have not faith, seek ye diligently and teach one another words of wisdom.—Section 88, verse 118.

Enlistment committees not only seek words of wisdom, but they seek after them who have strayed from spiritual enlightenment.

The work of the Enlistment Committee is followed through by the Sunday School teacher. Great is the responsibility of the teacher to retain the members brought back to the fold.

Are we, the teachers, valiant in the performance of our share of this responsibility? A little check on our procedures may prove enlightening:

Do we know all class members and recognize new ones?

Do we keep in mind that the class is made up of individuals and every individual encounters vexing problems during the week?

Do we remember that class members learn from each other as well as from the teacher and in many instances more effectively.

Do we create an informal class atmosphere

in order that members feel free to discuss problems of the lesson vital to them.

Growth and power come from activity. The following instructions were given to the Prophet Joseph Smith when he organized a school of learning for the elders of the Church; "Appoint among yourselves a teacher, and let not all be spokesmen at once but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have equal privilege."—*Doctrine and Covenants*, section 88, verse 122.

An interchange of ideas and experiences pertaining to the teachings of God strengthen all who participate and listen.

Teaching takes on a very significant meaning when we view it in terms of our Teacher-Training course—*Teaching As the Direction of Activities*. Class participation reveals vital problems which if handled poorly presents spiritual delinquency.

A teacher who teaches in order to help individuals usually wins the confidence of the students. An eighteen year old student walked home with her teacher. She had participated in many discussions on section 89 of the *Doctrine and Covenants*. The student said, "If I'm not at Sunday School some Sunday you'll know why."

The teacher responded, "I suppose you mean that you have weakened and joined your friends in smoking."

"Right."

"If you really feel that you must try the weed after all our lesson work, don't stay away from Sunday School, by all means come."

Weeks passed.

One Sunday the student said, "I almost remained home today."

The teacher remembering the conversation answered, "I suppose you weakened."

"I did."

"I'm glad you came to class—"

The student interrupted, "I'm never going to smoke again."

"You're sure you can stand the pressure of your friends?"

"Yes."

"I'm counting on you."

No one knows the extent of this teacher's influence, but the student had someone to share her problem.

To them who are delegated to the positions of teachers or enlistment workers is given a golden opportunity for service and to prove their love for the work of the Lord by seeking and teaching his children.

The Lord said to Peter, "Lovest thou me? Feed my sheep."

CHURCH ACTIVITIES AND ECONOMIC DISTRESS

By H. Eula Parry, Member Emigration
Stake Board

Today the Christian people of the world are facing probably the greatest crisis they have ever had to meet. With almost the entire world engaged in a destructive war, with fathers, sons, and brothers being called to fight, it is a time which will try the faith of even the strongest of us. Now, more than at any other time, do we need the help of our Heavenly Father to give us courage to face this trial, to give us tolerance for our enemies, and to give us an abiding faith that will carry us through these troublesome times. We have been commanded by our Heavenly Father to do certain things in order to deserve His blessings. He has asked us to meet frequently in our regular meetings and to partake of the sacrament. We are commanded to pray night and morning in secret and family prayers. We are asked to keep the Word of Wisdom, to be honest with the Lord in the payment of our tithes and offerings, and to keep ourselves morally clean. If we will remember to keep these commandments, then is the Lord bound to give us the blessings He has promised to the faithful.



H. EULA
PARRY

In our Sunday School we learn the will of our Heavenly Father and how we can serve Him best. We are told that the Lord will not forget those who serve and do His will. Our boys, who are called to serve their country, will make better and stronger soldiers if they have attended to their Church duties throughout their lives. Through our attendance at Sunday School our faith has become stronger through hearing the stories of faithful men of God who, through temptation and trial, have remained steadfast in their service to God. All of these great men prayed unceasingly to the Lord for help and guidance.

All Christian nations believe in prayer. On the 29th of March of this year, King George of England proclaimed a day of prayer for his country, and the whole nation responded to the call. George Washington

prayed for the help of the Lord in the cause he was fighting for. During the Civil War, Abraham Lincoln asked for a special day of prayer for the Union. Such incidents are common in the lives of great leaders.

As Latter-day Saints, we have been taught that there is a living God to Whom we can pray. Through prayer we gain our greatest spiritual strength. How wonderful it is to have such a source of Power that we can call upon for help whenever we need it. We know, too, that through our faith and worthiness we will be granted the things we pray for.

America's ability to fight and win, depends upon the morale of her people. Morale is a matter of individual spirit, and the best way to strengthen the spirit is to live in accordance with the teachings of our Heavenly Father and to help others to do the same.

Our young folks must still be taught the first principles of the Gospel, and especially at this time, Faith. It is hard for the children to understand the reason and justice of the things that are happening in the world today. It is therefore the work of the Sunday School teacher to strengthen their faith so that they will not lose hope. Children listen to the radio and read the papers and talk among themselves about the war and destruction going on, so we must accept the responsibility of helping them and teaching them to have faith in our leaders and tolerance for our enemies.

Our troubles will not be over when the war ends. Great trials are likely to come to us when everything will look dark and unsurmountable. If we are keeping ourselves in communion with the Lord at all times, we will be in a better position to ask for strength and guidance when all looks darkest. It is easy to be neglectful of our duties and forget the Lord when all is well. If we do not pray to Him regularly at all times, we cannot expect Him to always answer our prayer when we need Him most.

The work of the Lord must go on whether we are living in time of peace or time of war and we are the ones who must carry it on. We must go to church to keep in closer touch with the Lord in these trying times. If troubles come, we are better able to meet them if we are worthy of the blessings of the Lord through our faithfulness.

So teach us to number our days, that we may apply our hearts unto wisdom.

—Psalms 12.

THE SUNDAY SCHOOL AND ADULT EDUCATION

By Lawrence D. Wilde, Superintendent Box Elder Stake

Among the pleasures one receives in visiting the Sunday Schools of the Church are the interests and enthusiasm shown by the large groups of older persons who attend and participate in the adult classes.

Certain advantages are gained by this attendance, especially today when the authorities have set aside Sunday morning in the Sunday School as the time and place for the teaching of the principles of the Gospel to the membership of the Church.

The advantages of adult education are recognized by governmental authorities, state and national, and by boards of education. They have made education available that adults can more easily prepare themselves to meet the changing problems of everyday life.

What problem is of greater importance than man's spiritual well-being? Writers, lecturers, government heads, and church leaders are telling us that what the world needs most is a spiritual renaissance.

There is no difference between the teachings of Christ and the principles of democracy. They both teach a way of life based upon a belief in the worth of every human being. Today the principles of our democratic way of life are threatened in a war-torn world full of hatred, jealousy, and strife. Democracy cannot be saved by fighting and winning the war on a physical plane solely. In order to win this war the United Nations must have strong spirituality.

A way has been provided whereby the membership of the Church and their friends who care to do so may receive this inspiration and guidance under the proper influence in the Sunday School each Sunday morning. And in order that more may take advantage of the opportunity and blessing to be received, Sunday School leaders, both stake and ward, should increase their efforts through the enlistment committees and reach every ward member.

What a rare opportunity there is here for heads of families with sons and daughters who are, or should be, in Sunday School. We hear much of General McArthur these days. Would we not be safe in saying that much of his success as a leader comes from the fact

that he actually leads by example? As I read his life story, it says to me without his specifically stating it, "Do as I do," and not so much, "Do as I say."

There appear to be at least three good reasons why every adult should avail himself of the opportunity of adult education in the Sunday School.

First. It is the time set aside by the Church for the teaching of Gospel principles and for receiving spiritual guidance. Many other activities of the Church are being curtailed as a war emergency, but not this. It affords a time and place for ward members young and old to meet together once a week for this invaluable twofold purpose.

Second. A real opportunity is given for self-improvement. "One is never too old to learn." "We live and learn." Some learn more than others; often this is true because of greater interest and because of their taking full advantage of opportunities. The fullest measure of man's life is what he gets out of it in the way of rich experiences, knowledge about himself, and a deep understanding of life in general. Out of these comes wisdom.

Third. Adult classes afford a splendid opportunity for setting proper examples to youth. It would be inconsistent on my part as a parent to suggest to my sons and daughters that they obey the law of tithing, that they not use profanity or that they attend the religious services of the Church and not to do so myself. I am also of the opinion that adults through attendance of this discussion period, would be in a better position to give proper guidance to youth. The advice given to youth by a juvenile judge in Brooklyn, New York, was timely, and good for adults as well. He said that in counselling 374 boys and girls who had been sent to his court for correction, he had asked all of them the question, "Do you attend Sunday School?" All but four had answered, "No." The other four said, "Only occasionally." The advice given was: "If you are a Catholic go to Mass; if a Jew, attend the synagogue; if a Protestant, your Sunday School."

"The sum of education is right training in the nursery. The soul of the child in his play should be trained to that sort of excellence in which when he grows up to manhood he will have been perfected. Let parents, then, bequeath to their children, not riches, but the spirit of reverence. The best way of training the young is to train oneself at the same time," said Plato.



LAWRENCE
D. WILDE

LATTER-DAY SAINT SUNDAY SCHOOLS IN THE GREAT NORTHWEST

By Howard W. Brown, Superintendent Seattle Stake

Sunday Schools in the Northwest have been blessed with the Spirit of the Lord and with Latter-day Saints who have a testimony of the Gospel to work in them.

The past few years have been fruitful ones for the Church in the Puget Sound area. Not only in membership have the Saints made gains, but also recognition in the Communities in which they reside. The Sunday Schools have been active in this growth and have played an important part

in establishing the Church in this region. In August of 1938 the Seattle Stake was organized bringing new opportunities for development to the Saints. Since the stake organization the procedure is for the mission Sunday Schools to join the stake as fast as they become strong enough to operate without the help of the missionaries.

Along the shores of beautiful Puget Sound are now sixteen Latter-day Saint Sunday Schools that are a part of the stake

School, then Chahalis. Olympia school is located a few blocks from the State Capitol Building. Tacoma where we have two schools, Tacoma Central and Lincoln. Renton will be next, then Seattle where there are four Sunday Schools, Queen Anne, University, West Seattle and Rainier. We must now take the ferry across the Sound, a one hour ride to Bremerton. A few miles further we visit Port Orchard. Now we must retrace our steps to Seattle and start north again.



HOWARD. W. BROWN

Our first stop will be Everett which is thirty miles from Seattle. Going on north we come to Bellingham, thirteen miles from here and near the Canadian border is the Pleasant Valley Sunday School. Still following the Sound we cross the border and on to Vancouver, B. C. We are now one hundred fifty-seven miles from Seattle and two hundred fifty-seven from where we started. We have visited some of the finest Sunday Schools in the Church.

Sunday School workers have to be faithful to their calling, for few there are who do not have to put forth real effort to carry on their work. For many it is an hour street-car ride, for some it is a ferry boat trip across the Sound or Lake Washington, others have many miles to drive, but to the Sunday School worker who has the love of the work in his heart no effort is too great. Even though these schools are widely scattered we have striven for a uniformity of procedure and have attained it to a marked degree. This measure of success can be attributed to the efforts of the Sunday School ward officers and their co-operation with the General and Stake Boards.

The untiring devotion of the stake worker in visiting these widely separated schools is a testimony in itself of the divinity of their work. As stake workers we have reason to be proud of the Sunday Schools in the Northwest. Numerically there is an increase in every school. It is not only the rapid growth of our schools that we are happy about, but we feel that the character of our work is improving. Superintendents, teachers and officers are endeavoring to maintain the highest possible standards of Gospel Scholarship in teaching the restored Gospel to the membership of their schools.

YOUR HARVEST

By Ezra J. Poulsen

Plant a good seed if you want a bounteous harvest, then be sure not to neglect the cultivation, for weeds choke out the best of seed. Neither a life nor a garden can thrive in an entanglement of weeds.

A good harvest comes from fertile soil. A successful life likewise requires fertile soil—fertile in the opportunity for service, growth, and faith. For plants, fertility may be but a matter of abundant mineral and water supply; for human beings it must consist of wholesome thoughts, worthy motives, and good deeds.

Economy and prudence require the best gardens to be planted in straight rows, and have you ever noticed that great lives have always moved forward in a straight line toward a definite purpose?

THE SUNDAY SCHOOL A BLESSING TO THE SMALL RURAL SETTLEMENT

By Vernald Wm. Johns, Bear River Stake Sunday School Chorister

Sunday School—the very words never cease to send a feeling of warmth through my being, for they bring to memory so much that I treasure as the finest that life has brought to me, and I am impelled to the realization that, in a measure at least, what the Sunday School has meant to me it has meant to the entire community of which I have been a part.

I have belonged to Sunday Schools of every kind, from those in the smallest rural branch to those in the larger city and country wards, but somehow, it has been in the smaller rural areas that I have seen and felt this powerful organization playing its particularly significant role. It is there that it seems to naturally associate itself most intimately with truth, beauty, and refinement. There no multitude of outside diversions, activities and interests combine to prevent its domination of the social and religious horizon of the family and community.



VERNALD
WM. JOHNS

The coming of Sunday is pleasantly awaited in the religious rural home, for it provides occasion for more study and contemplation of God and His goodness. On this study and contemplation the Sunday School holds the center of the stage. In preparation for Sunday School activities, father and mother have studied lessons for classes. Father has already decided the songs to be sung, and with baton in hand has practiced some or all of them with mother at the piano. (In our country home it used to be at the tall organ with its large mirror and carved ornate decorations.)

The dawn of the Sabbath is different from that of any other day, whether the sun shines or whether it is obscured by clouds, for it is soon time for Sunday School. Clean white starched shirts, pressed suits, cleaned shoes, dainty dresses to wear to Sunday School, never have ceased to thrill children, and never will. They are part of the beauty that is associated with Sunday School. It is Sunday School that makes them necessary.

The Sunday School songs of cheer, truth,
Page 314

reverence and love, lift the individual soul to its highest emotional level, provide the thoughts, ideals and melodies that ring quietly and richly through all the community that has joined in them on the Sabbath, "Love at Home," "Sunshine in the Soul," "Our Mountain Home so Dear," "Ere You Left Your Room This Morning," "Dearest Children, God is Near You," and many others, become part of the very fibre of life of the small community that revolves about its little Sunday School, stirring in it an awareness of the near presence of God, a love of home and country, a sense of the power of prayer, and of the beauty of family ties. No one thing could constitute a greater community blessing. On such foundations the rural community builds the men and women that go forth to bless and inspire all the rest of the world.

The reverent quiet of the simple Sunday School sacrament service takes its place beside the singing as a shaper of lives, as the love of the Saviour points the way to higher service of all in behalf of mankind, our own brothers and sisters through the fatherhood of God.

The lesson hour, with its stories of Jesus feeding the five thousand, cleansing the temple, and healing the leper, with its accounts of the labors of the prophets, with its discussions of the origins and destiny of the soul, with its testimonies, joins to leave the whole rural social group united in an understanding of life's highest values. It further provides opportunity for development through open discussion and individual study, and so here again becomes an important training and educational factor in community life.

The Sunday School officers and teachers grow in an understanding and power of leadership that makes the Sunday School neighborhood wholesome, optimistic and capable.

From the week-day preparation of the lesson, through the buttoning on of the Sunday clothes, and from opening song to closing prayer, the Sunday School sheds its blessings on the rural social group, refining its culture, teaching its members the aims of life, developing their talents, and stirring their emotions to unselfish, forward-looking direction of activity for the good of humanity.

SUNDAY SCHOOL IN THE BIG CITIES

*By Vance Q. Bates, Member of Stake Board
of Los Angeles Stake*

The Sunday School Board of Los Angeles, our faculty workers and members from every ward, join in this greeting to our co-workers of the General Board. Though we would rejoice this season to see you and hear each one in person, the timely message with which you have renewed our faith and zeal in Sunday School activity, we can understand the decision of the Church to curtail travel, and insofar as possible, limit conference assemblies.

Here, as in many great cities of our nation we are close to the Forge of Mars, and see the evidence of our nearness to danger in the grim wail of sirens announcing a black-out, searchlights groping the night sky as planes roar overhead, the rumble of armored units through our streets, and marching men, and men at work on the weapons of war. In times like these we perceive more clearly the need of Faith and Courage, and in the midst of confusing events, find comfort and assurance in the work of our Sunday Schools.

On the Lord's Day, it is our aim to be promptly on time with our Sunday School service. Our drive through sunlit streets, arrayed by Nature in this land of summer with verdant mantle of flowering plants and trees, green lawns enhanced by rows of stately palms, all sparkling with the color and fragrance of tropical flowers, prepares our hearts and minds for worship.

We note with happy reverence that our Chapel has been beautified with flowers, and as the opening bars of sacred music fill the room, our cares are eased away in Spiritual rejoicing. In word and song, we join with thanksgiving for our fellowship in the Church, and the testimony of Truth.

It is our good fortune to have qualified and competent leaders for the various age groups, who realize the value of individual participation in class activity. Elected officers open each class, conduct the business, and introduce visitors, putting everyone at ease before beginning the lesson. Sometimes as a forum, sometimes as an open discussion, we gather information from the lesson outline prepared by the General Board, and under the direction of our group leader, our understanding and testimony of the Gospel is strengthened and improved.

Attendance throughout Los Angeles Stake has been greatly increased by our "Bring a Friend" campaign. Much outside interest has been aroused by inviting non-members to our Sunday Schools, and enlistment workers in each class are aiming toward the 100% enrollment of every resident Church mem-

ber. Special effort is being made to bring Church members of the Army, Navy and Marine Corps who are free to attend Sunday School, and a greeting committee is on hand to make everyone feel welcome. We want every Latter-day Saint in the service of our country to know where he can find fellowship and hospitality among those of his own faith.

Many new members have been added to our rolls by enlistment work among the army of skilled workers now engaged in the manufacture of war materials. We urge that such members, before moving to a large city, be given the address of the Ward or Branch in their new locality. They are especially welcome to our Sunday Schools for we know how important to our spiritual well-being is attendance and participation in Church activity.

Duty is important, but cannot in itself compel our participation in religious service. Our earnest endeavor, therefore, is to make the Los Angeles Stake Sunday Schools more attractive to our members than the pleasures which compete for their interest on the Lord's day. Here in the big city, we represent a small minority, but are gratified to hear the remark on every hand, "How do these Mormons fill their chapels of worship every Sunday, while we feel fortunate to attract a mere handful to our services?"

It is the desirable result of individual testimony, surging from active participation in the Fellowship of Christ. Our Sunday Schools in the big city, therefore, have as their objective the stimulation of an active Faith in the Gospel of Christ. We strive earnestly to make our places of worship reflect an atmosphere of beauty, peace and reverence, and on the Lord's day each week, through careful preparation, through appropriate music, and orderly worship renew in every heart the love of Truth and Righteous Living.

We want our members, young and old, through the spiritual strengthening of Sunday School activity, to be exemplary in conduct and speech, for here in the big city where we are a comparative few, we must be, as Paul of old persuaded the Galatian Saints to be, "A little leaven" which "leaveneth the whole lump."

We are most grateful to the General Board for their constructive leadership and for this opportunity to express our appreciation for the personal profit and satisfaction we continue to enjoy in Sunday School activity.

FROM THE FIELD

TEACHER-TRAINING CLASS OF PALMYRA STAKE

Twenty-one students were graduated at the Stake Conference, March 29, 1942. Elder Richard R. Lyman presented them with their certificates. Sister Ruth Brockbank, the instructor, gave an account of the year's accomplishment, and a student, Phebe Hughes, made a response from the class.

This is the third year Sister Ruth Brock-

bank has taught the Teacher-Training Class in the Palmyra Stake. Approximately 45 have taken the class, many of whom are now teaching in the Sunday School and five of whom are on missions.

This class is composed of students from all the wards in the Stake. The students are called by the bishops of the wards.



Members of the class and the Stake Sunday School Superintendency and Stake Presidency, pictured are as follows: Front Row (Left to Right): Betty Mae Isaac, Carol Hawkins, Glowe Lewis, June Clayton Tuckett, Jane Whiting, Lorna Argyle, Shirley Evans Housekeeper, and Ruth Brockbank, Instructor. Second Row: Pearl Barney, Gardner Barney, Rex Bradford, Joe Bellows, Freida Leifson, Romagene Johnson, Elsa Romane McKell. Third Row: Beverly Twelves, Superintendent Loren A. Anderson, Phebe Hughes, Daisy Thomas, Dr. Wells T. Brockbank, Member of the Stake Presidency. Top Row: H. P. Jones, Member of the Stake Superintendency, W. W. McAllister, Member of the Stake Superintendency, Stake President Henry A. Gardner, and Quayle Dixon, Member of the Stake Presidency. Members of the class not present when the picture was taken are: Harold Knuteson, Donna Knuteson, Mary Helen McKell and June Nelson.

You cannot pour knowledge into your pupils. All you can do is to start their minds—the rest is easy.

THE DESERET SUNDAY SCHOOL UNION

GEORGE D. PYPER, *General Superintendent*; MILTON BENNION, *First Assistant General Superintendent*;
GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *Executive Secretary*;
WALLACE F. BENNETT, *General Treasurer*

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Milton Bennion
George R. Hill
Howard R. Driggs
Adam S. Bennion
Tracy Y. Cannon
Robert L. Judd
Charles J. Ross
Frank K. Seegmiller

P. Melvin Petersen
Albert Hamer Reiser
Mark Austin
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Joseph Christenson
Archibald F. Bennett
Joseph K. Nicholes
Antone K. Romney
Kenneth S. Bennion
J. Holman Waters

Advisers to the General Board: Elders Stephen L. Richards and John A. Widtsoe

FROM THE DESK OF THE GENERAL SUPERINTENDENCY

MESSAGES FROM THE STAKE BOARDS

With the exception of the lesson outlines under their special department headings, the enrichment section of this issue of *The Instructor* is entirely written by stake board superintendents or members of stake boards, on subjects which were suggested by the General Superintendency. They cover many angles of Sunday School work and we trust our officers and teachers will take ample time to study each one carefully, for they are filled with excellent thoughts and should be of special interest to every worker. They are especially valuable in this emergency, breathing the Sunday School atmosphere of love and friendship and suggesting ways of carrying on in our specially assigned objective of teaching the Restored Gospel to every man, woman and child.

The topics include how the Sunday School refines the spirit, how we serve, methods of service, how to use stake board talent, how to overcome obstacles, experiences in big cities and rural communities, how stake board members may teach, Sunday School and education, etc.

This hearty response to our request on the part of stake boards is indicative of the Sunday School spirit of helpfulness and co-operation. It has been this unified action that has brought about the wonderful success of our great auxiliary organization. We shall, at times, call upon others to write their views and thus strengthen us in our special calling of teaching the Gospel.

We return our sincere thanks to the stakes

participating and especially to the writers for their inspiring articles.

ARE WE DOING OUR PART?

Eighteen hundred years ago Moroni set this down in his translation of Ether, and Joseph Smith, turning Moroni's work into English, put into our *Book of Mormon*:

"This is a choice land, and whatsoever nation shall possess it shall be free from bondage, and from captivity, and from all other nations—if they will but serve the God of the land, who is Jesus Christ!" (Ether 2:12.)

Moroni, we may be sure, was not thinking of the United States alone, but of Canada, also, and the nations in Central and South America. The Prophet Joseph said once that the word "Zion" covered the whole of our continent.

But a nation is only what its people are—at least, in a democracy. If the people individually serve God, the nation may properly be called Christian. And the reverse of this is true.

How are we as Sunday School workers measuring up to the situation? Are we doing our utmost to teach the principles that lead to national preservation? Are we instilling into the members of our groups the necessity of each one living in such a way as to promote the well-being of the whole?

This is our responsibility. We "serve the God of the land" by keeping His commandments. Each of us must decide this matter for himself. If we are doing our part, we are helping to fulfill the promise, that our country shall never be "in bondage to any other nation."

FROM THE FIRST PRESIDENCY

SACRAMENT AND AUXILIARY MEETINGS

The attention of Sunday School officers is directed toward the recent letter of instructions by the First Presidency to stake and mission presidents and bishops, concerning sacrament and other meetings. After calling attention to the *Doctrine and Covenants*, 20:75; 40:2; 50:9-16 and 68:29, on the subject the presidential instructions follow:

"The Lord has thus made clear the character and sacredness of the Sacrament meeting and of the Sabbath day on which this meeting is to be held. This is the one meeting of the ward which the Lord Himself has prescribed and provided for. His revelations do not authorize even by implication that the holding of the Sacrament meeting should be given up to the holding of any other, nor that the time thereof should be used except as the Lord has indicated in the revelations.

"There has gradually crept into the Church a growing tendency for various subsidiary and auxiliary organizations to take over the time of the Sacrament meeting. This has in some areas grown to such proportions that the bishop has difficulty in finding a Sunday on which he can hold a regular Sacrament meeting. This situation does not accord with the revelations of the Lord and is therefore not right.

"Sacrament meetings are the ward meetings. They are for the ward membership as a whole and not for any special group, however important the group may be. There should be one Sabbath Sacrament meeting each week in every ward, and the bishops of the wards will be expected so to arrange auxiliary organization and other meetings as to leave this regular Sacrament meeting each week for the wards.

"This matter recently had the very careful consideration of the Council of the First Presidency and the Quorum of the Twelve, who unanimously reached the following conclusions, which we pass on to the bishops of wards and presidents of stakes for their guidance in this matter.

"(1) In the wards the Relief Society, the Sunday School, the Mutual Improvement Associations, the Primary Association, and the Genealogical Society will hold all their special meetings and annual conferences on the evenings of Fast Sundays. The assignment of these evenings to the various auxiliaries will be made by the bishopric of the ward after consultation with the auxiliary organizations.

"(2) During the emergency the several stake auxiliary organizations will share in the use of the evenings of the stake quarterly conference Sundays for their stake auxiliary conferences and other programs under the assignment, direction, and discretion of the stake presidency.

"(3) Ward missionary farewells should not be held on Sunday but on some appropriate weekday, and all such farewells are to be tendered to the missionary by the bishop, who will supervise the preparation of the program and who will conduct the meeting.

"(4) Where civic, charitable, and like organizations desire to use the ward facilities for holding meetings in the interests of their particular group or cause, these meetings are to be fixed for some day or evening of the week. The time of the Sacrament meeting should not be used for these purposes. But bishops should keep always in mind that our meeting houses are houses of worship, and the amusement halls connected therewith are impressed with the same character. The buildings should not be used for non-ward activities that are not compatible with their character of houses of worship.

"(5) We take occasion to repeat the instructions heretofore given, that ward Sacrament meetings should be held either on Sunday afternoons or Sunday evenings. They should not be held immediately following Sabbath School, except as to Fast meetings which may be held immediately after Sunday School.

"Instructions recently issued covering curtailment of travel for the auxiliary and other organizations do not affect in any way the regular ward activities which are to be carried on with just as much intensity as heretofore.

"Faithfully yours,

Heber J. Grant,
J. Reuben Clark, Jr.,
David O. McKay,
The First Presidency."

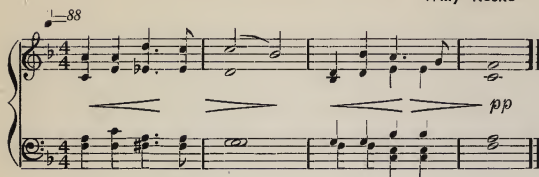
AUXILIARY FAST DAY ASSIGNMENTS*

June and December	Sunday School
March and November	Relief Society
May and September	Y. M. M. I. A.
May and September	Y. W. M. I. A.
April and August	Primary
January and October	Genealogical

*July for 1942 in lieu of June, since M. I. A. programs have already been published.

Prelude

Willy Reske

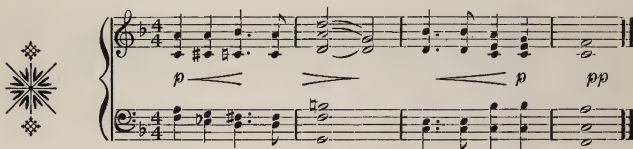


Sacrament Gem for August, 1942

(Deseret Sunday School Songs, No. 135, first stanza)

“Come, Follow me,” the Savior said.
 Then let us in His footsteps tread;
 For thus alone can we be one
 With God’s own loved, begotten Son.

Postlude



STANDS FIRM IN THE SUNDAY SCHOOL CAUSE

From the East where anew has burst the Gospel's Light to earth comes strength and promise of awakening hope in Zion's Cause for Sunday Schools. New York and her sister seaboard stakes join hands across the miles with those in mountain homes to make His Cause in promised lands stand firm.—H. Wayne Driggs.



• Secretaries •



Albert Hamer Reiser, Executive Secretary

THE MONTHLY REPORTS TELL US—

The copies of the ward monthly reports, which the Sunday School Secretaries prepare and send to the stake secretary, in duplicate each month are separated by the stake secretary. The duplicate is filed and the originals are sent to the office of the General Board. Here they are checked in on the stake check sheet which lists each Sunday School stake by stake and shows each school's record for reporting month by month. Then the reports are filed by stakes.

Every day the reports in these files are used. The reports yield a great variety of information useful to the officers and members of the General Board and to many other Church departments as well. This report system and these files have gained a very good reputation.

To appreciate fully the importance and usefulness of the reports one would need consult them as frequently and for as great variety of information as we do in the General Board office.

The reports tell us: how large each school is; what proportion of the community attends Sunday School each Sunday; how many of the total population are accounted for; what classes are organized; the enrollment and attendance of each; the number of officers and teachers and their faithfulness as shown by attendance at Sunday School, Prayer and Faculty Meetings.

The reports also tell us: what is the practice of the school in starting on time; the habits of the people as to punctuality; the regularity of two minute talks and singing practice; the adequacy of the class period.

The degree to which the report is compiled in complete form, the accuracy, neatness and appearance of the report tell us about the personality and habits of the secretary and the standards of the superintendency.

The reports in the main reflect high standards of secretarial performance. In fact, the high percentage of reports received, their regularity and promptness account for the high esteem in which these reports are held.

Every secretary has reason to be proud that he is a part of this system. The secretaries whose excellent work wins for our system the confidence and respect it receives are entitled to the satisfactions which come from work well and conscientiously done.

The high quality of the performance of most secretaries should motivate all of us to keep our part on the highest possible plane.

Do your best and accept the assurance that you have plenty of company.

Do your best and have the assurance that many will respect you.

The monthly reports are becoming more and more important to the effective administration of Sunday Schools from general, stake and ward headquarters. Do your best to keep them reliable and trustworthy.



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; Wendell J. Ashton

EXHIBIT OF TEACHING AIDS FOR JUNIOR SUNDAY SCHOOLS

Not long ago, at one of the regular weekly meetings of the General Board, committee members of the juvenile departments gave a presentation of visual aids for little tots.

About half of the spacious board room table was adorned with a colorful exhibit of teaching tools, as members filed into the room for the usual meeting. Sister Lucy Gedge Sperry represented the lower departments in describing this assortment of picturesque classroom aids. One of the first objects she

pointed to was a blackboard on an easel which the superintendent of the Stratford Ward of Salt Lake City had made. It was ideal for small groups of small children. It stood up with its own supports. It could be folded and placed in a small corner. The eraser was fastened to the board with a cord, so that it wouldn't be lost. Sister Sperry said that there were other similar boards in this Sunday School and that they were cleaned each week before the class in order that they would be already for a busy hour.

Then a sheaf of colored picture books was held up. "These are obtainable at most Ten

Cent Stores," Sister Sperry continued. She turned the pages. The little books contained beautiful *Bible* pictures. "These booklets are extremely helpful. They are especially plentiful in the stores at Christmas time, and they cost only a nickel or a dime."

Cutouts in colors were next explained. They, too, may be found in the stores, particularly during the Yule season.

Unrolling a binder of large pictures on *Bible* themes, the exhibitor next described an old but most effective visual aid. Here was a collection of 13 pictures in rich colors, along with a large map of Palestine. Each picture measured 19 by 22 inches. The roll is published by Standard Publishing Co., Cincinnati, Ohio, and costs \$1.25. This is too costly, it was explained, for a teacher, but such pictures would be most valuable for the Sunday School library, in order that all departments might share it. It was explained that there are 12 different such rolls, each containing a different set of *Bible* pictures. They are called Standard Graded Picture Rolls.

Sister Sperry fingered through some scrapbooks prepared by Sister Marie Fox Felt of the General Board. The pictures, clipped from Church magazines, other periodicals,

and newspapers, were each mounted on stiff, colored paper. Each sheet was punched so that it could be taken out of the looseleaf book and held before a class without using the whole scrapbook.

On the far end was a curious looking box, about two feet high and two feet wide. A hole, about a foot square, had been cut out of one end, and inside were two round rods, about a foot and one-half apart. "This," Sister Sperry explained, "is a home-made rotating picture box. You see, rolls of pictures are placed on the spindles, and as they are turned, different portrayals are revealed to the class."

Many other types of effective teaching tools were displayed. It was stimulating to the General Board.

Now, why do we describe this exhibit in the library department? Obviously, there are many reasons. *Not the least of them is the reason that you, Brother or Sister Ward Librarian, may present a similar display before the teachers of your School.* Perhaps this could be done at your ward Faculty Meeting. It will certainly do much to sell your department to the Sunday School. Further, it will arouse your teachers to use better teaching tools.



Lucy Gedge Sperry, of the General Board, Describing An Assortment of Junior Classroom Aids



Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman;
George H. Durham

SONG ANALYSIS

"Choose The Right," Song No. 86, *Deseret Sunday School Songs*.

"We speak of music particularly in reference to groups, because theirs may be the finest music in the world, which is choral singing."—Frank Crane.

What is choral singing? Before answering that question it would be well to consider the definition of a choral. A choral is a hymn-tune, usually harmonized for four voices—soprano, alto, tenor and bass—having a rather plain melody, strong harmony and a stately rhythm. Then we would say that choral singing is the combining of several voices which produce harmony. If choral singing is "the finest music in the world" surely we want choral singing in our Sunday Schools.

"If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

"Choose the Right" is a very inspiring song, when sung from the heart. Considerable precision, strongly accented where indicated, clear, clean cut pronouncing of the words are all essential elements for a successful rendition.

This song is written in four quarter measure, four beats to the measure. One quarter note equals one beat. We shall beat down, left, right, up for each measure.

The tempo (rate of speed) is not indicated by the composer. A safe and dignified tempo would be 120 quarter notes per minute.

If we examine the song as a whole we will discover that all four parts move together; or in other words, all parts have the same rhythmic figures excepting the tenor in the first measure of the first staff, third measure of the second staff, and the second measures of the fourth and fifth staves. It would be wise and decidedly advantageous to drill upon these rhythmic exceptions in the tenor part.

You will observe that the alto and soprano parts are written in what are called "thirds" throughout the song. This harmony is the very easiest to sing and is also rather interesting to most people. The alto is particularly interesting because it is just as melodious as the soprano.

A song of this type will serve as a medium to develop a strong alto section in your school. *Is your alto section developing as it should?*

Browning wrote concerning the miracle of the chord:

"But here is the finger of God, a flash of the Will that can,
Existent behind all laws; that made them and lo, they are!
And I know not if, save in this, such gift be allowed to man
That out of three sounds He frame not a fourth sound, but a star."

When we refer to the harmony of a composition, we usually mean the chords that accompany the tones of its melody. This harmony is found in the bass and tenor of this song.

To our modern ears the melody by itself sounds incomplete until we have added several tones to support the given melody, thus building chords. If you are not convinced of this fact just try singing or playing one part alone, then add the other parts; you will then get the contrast and appreciate the beauty of the harmonic effect.

Choristers, remember that it takes about four times as much work and preparation to develop a four-part song as it does a song in unison. Our enthusiasm must also be greater.

Ruskin said: "Music when healthy, is the teacher of perfect order; also when depraved the teacher of perfect disorder."

Luther said: "Music governs the world, it is a gift of God, and it is closely allied to theology." He also said: "One can not question that music contains the gem of all virtue; and I can only compare those whom music does not touch, to blocks of wood or stone. Youth then should be brought up in the practice of this divine art."

The mission of the choristers and organists of the Sunday Schools then, is to develop the finest music in the world, which is choral singing.

What did the Great Teacher mean when He said, "Take, therefore, no thought for the morrow; for the morrow shall take thought for things of itself." We can reasonably say that at least this was meant: Do your duty so honestly and so thoroughly that your mind will have no opportunity to dwell upon what others may think. In the long run, your honest purpose and your faithfulness to your task will bring forth a suitable reward.

Ward Faculty Meetings

General Board Committee: Lynn S. Richards, Chairman; James L. Barker, A. Hamer Reiser, Wallace F. Bennett, Edith Ryberg, Marion G. Merkley

USES OF THE COURSE OF STUDY CHART

(July or August Faculty Meeting)

To every stake superintendent the General Board has sent a supply of large charts for distribution to ward superintendents. These charts will prove useful in Faculty Meeting presentations throughout the year.

The Faculty Meeting presentations by the Sunday School departments which feature the distinctive principles of each course of study will be greatly aided by the chart. With it each teacher can the more clearly show the relationship of his course to others coming earlier and later than his in the pupil's career of studying the Gospel in the Sunday School.

Later in the year when the Faculty Meeting programs take up emphasis upon scholarship in the key principles of the Gospel featured at many levels in the Sunday School courses of study, the large chart will prove to be a great aid again.

For example, go over the chart and note how many times the subject of Priesthood and related themes are featured. Or check the chart for the occurrence of the first principles and ordinances of the Gospel: Faith, Repentance, Baptism, the Holy Ghost; or for such subjects as the Resurrection, Immortality and Eternal Life, Salvation for the Dead, Revelation, Prophecy, the *Book of Mormon*, The First Vision.

The discovery will be made that many departments have specific responsibilities for developing aspects of these subjects. This investigation will be the more thorough and satisfactory, if, when the chart is being studied, the lesson Manuals can be scanned for supporting and interpretative detail. For instance, the Advanced Senior lesson number 6 is entitled "The Problems of Choices." When this is recognized as the familiar principle of "Free Agency," the title has additional meaning.

In other words, to read the richest meanings into the chart, refer to the Manuals and discover as fully as possible what the short titles connote. For the sake of brevity, it will be noted in particular instances that some condensation and simplification have been practiced in selecting titles for the lessons on the chart.

As the shorter titles are interpreted with the fuller content found in the Manuals the chart will have greater significance.

The whole process throughout this year of having Sunday School teachers study the scope of the Sunday School courses in relation to each other and for the fundamental and distinctive Gospel principles they include will not only improve the Gospel scholarship of the teachers, but give them a deeper sense of the importance of their work.

From this study one other important point should be well established: the Sunday School courses of study from first to last are well correlated and integrated with courses offered in other organizations of the Church. The practical importance of this to the individual teacher is twofold: (1) If the teacher will stay "in bounds" and keep his class moving forward within the prescribed course of study and discourage wandering into other fields, he will avoid the confusions and dissatisfactions which arise from invading a field of study offered in another organization to which members of the class may belong; and (2) If the teacher will acquaint himself with the offerings which other organizations have recently given or are now giving to members of his class, he can the more skillfully avoid profitless repetition and the more readily and effectively utilize the present knowledge of his class to accelerate their program in the mastery of the principles he is to teach.

Sometimes the danger of invading the field of another organization arises with relation to courses to be offered in other organizations next year. Getting "out of bounds" inevitably leads to putting a whole group out of step with a Church-wide plan and, what is more serious, cutting a class off from liberal sources of enrichment made available by the General Board through the Manuals and *The Instructor*. Associated with this latter risk is the danger of the teacher's ultimate depletion and exhaustion of his personal resources of scholarship and the consequent loss of prestige. The safer and richer course to pursue is to keep the class "in bounds" and moving forward "on the beam," where all the resources, aids and facilities of the integrated organization and "the ground crew" are available to assure you a "happy landing." The free lance assumes a heavy responsibility and a great risk of failure.

(Continued on page 330)

Gospel Doctrine



General Board Committee: Gerrit de Jong, William M. McKay, Thomas L. Martin,
Joseph Christenson, J. Holman Waters

Subject: THE WAY TO PERFECTION

For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age
Not Otherwise Assigned

THE FAMILY IN THE CELESTIAL KINGDOM

Lesson 28. For August 2, 1942

Readings:

The Manual, Lesson 28, with the scriptural quotations therein.

Outline of Material:

- I. Family Organization:
 - a. Organization after celestial pattern.
 - b. False doctrine of estrangement.
 - c. Natural yearnings for family unity.
 - d. Family perpetuation.
 - e. Generations of links.
- II. Family Privileges:
 - a. Where there are no privileges.
 - b. Joint heirship with Christ.
- III. The "Whole Family in Heaven:"
 - a. Family associations not intended for this life only.
 - b. Sealings done in mortality.
 - c. Each family a perfect organization.
 - d. Tragedy of broken family ties.
 - e. Effect of these teachings in our lives.

Lesson Development:

1. It is pertinent again here to recall the obvious fact that our joys and sorrows in mortality, the only life that we know through our own experience, are rooted in our associations with other personalities.

Out of this fact, therefore, should arise our behavior to others—in our families, our community, in all our relations with other persons. Out of this fact, too, should come our behavior toward God, our Heavenly Father.

2. We are assured in the scriptures, both ancient and modern, that these earthly relationships, which have given us so much happiness, are to be perpetuated in heaven.

And why should they not be? On any other hypothesis man would be so changed as to be something other than man. Thus he would not act according to his nature. He would not love and be loved, act and be acted upon, move in the realms of intellect.

But, according to our religious philosophy,
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a husband and a wife may still be husband and wife in the hereafter, parents and children will hold the same relationship to each other in heaven as on earth. This idea is in harmony, too, with our natural desires, for heaven would not be heaven for us without our loved ones.

3. It is probable that our natures and dispositions will change suddenly from bad to good after death? Is a bad temper, for instance, a matter of the body or of the spirit? And the same thing holds true of lust, greed, cruelty, unkindness, injustice. When is the best time to overcome our lower nature? How may this be done?

4. What qualities should be developed in the home? (This question should be broken up by the teacher into specific, concrete questions—kindness, courtesy, consideration, unselfishness, for example.)

Consider a hypothetical situation calling for charity, forgiveness, repentance, in the home. It may be a quarrel between husband and wife over a trifle. Which should give in? Does it matter greatly who is wrong? To what extent should pride of opinion figure here? Does "giving in" show weakness or strength of character? Explain.

Assuming that a young couple think enough of each other to marry, in what ways may this same feeling be perpetuated—(a) physically, (b) mentally, (c) morally, and (d) spiritually? This idea should be worked out in detail.

Application:

While we are alive in the flesh is the time to (a) take stock of our virtues and our defects in our relations with other people, especially in our own families, and (b) make a determined effort to overcome our defects and cultivate our virtues.

Why is the ability to get on with people considered so necessary by employers? Does this trait have less value in the home than it has in business? How may children be trained in this valuable quality? May "getting on with people" be carried too far?

THE LAW OF CONSECRATION

Lesson 29. For August 9, 1942

Readings:

The Manual, Lesson 29. It will be noted that only the first part of the chapter is used with this lesson, the rest being kept for the next lesson.

The teacher should, therefore, keep this in mind; if he follows the outline pretty closely, he is not likely to trespass on the material reserved for the next lesson.

Outline of Material:

- I. Meaning of the Word "Consecration":
 - a. The dictionary sense
 - b. The religious sense
 - c. Service and sacrifice
- II. History of the Law:
 - a. The kind of sacrifice necessary:
 1. Respecting property
 2. Respecting life
 - b. Various dispensations of consecration:
 1. The time of Enoch
 2. The time of the ancient Apostles
 3. The Nephite dispensation
 4. Our own dispensation
 - c. This law in the future:
 1. When it may come
 2. Through whom to be introduced
 3. Conditions of membership
- III. Consecration a Celestial Law:
 - a. Equality in "temporal things"
 - b. "Ownership" and "stewardship"
 - c. Difficulties in the way of obedience to this law

Lesson Development:

1. It may be desirable to make some assignments here of certain topics: 1, 2, 3, and 4, under c, for instance, to as many different members of the class.

Care should be taken, however, that they do not exceed a certain amount of time, so that the discussion may not be interfered with or the major theme of the lesson left for another time.

2. Normally, what value do we place on material possessions, as compared with non-material possessions? What would you say is the cause of most misunderstandings between individuals and between nations? Why is this so? Discuss a statement by Paul, "The love of money is the root of all evil." (1 Timothy 6:10). Read, however, the context.

3. To what extent does our "love of money" stem from our financial insecurity? Who or what is responsible for so much of our financial insecurity—ourselves, society, or nature?

4. At present a man must (a) earn enough to maintain himself and those dependent upon him, (b) earn something in addition to keep him in case of unemployment through accident, sickness, and other loss from work, and (c) something to lay by for old age. If these three wants were satisfied through an economic system, would the "love of money" persist in man? Explain your conclusion.

5. The Law of Consecration was designed to cover just such an economic system.

It may be desirable at this point to assign to some member of the class the topic of the Law of Consecration, or the United Order. Care should be exercised, however, not to try to cover more than a mere outline of the system.

Why is it impossible for any scheme of society, such as the Law of Consecration, to continue without the religious basis—the social order established by Robert Owen, for instance?

6. Why was it that, when religion was balanced against the ownership of property, the system has always failed—unless it was the one established in Enoch's time? What has been the cause of the failures?

7. If the Law of Consecration were established today in the Church, what specific obstacles would you be apt to encounter (a) in your own mind and (b) in your joining the Order?

Application:

What is my own attitude toward money values as against other values? Just what are my motives for these relative values? How can I best turn the tide in favor of the eternal values in life now?

A SCHOOLMASTER LEADING TO CHRIST

Lesson 30. For August 16, 1942

Readings:

The Manual, Lesson 30. This concludes the subject of the Law of Consecration and its lesser accessories. The schoolmaster, of course, is tithing and other offerings to the Church.

Outline of Material:

- I. Experience of the Ancient Israelites:
 - a. The people who left Egypt
 - b. Their long bondage
 - c. Wilderness experience
 - d. Their inability to live the higher law
 - e. The Law of "carnal commandments"
 - f. The lesson of this experience

- II. Experience of the Latter-day Saints in Zion:
 - a. The higher law in "temporal things" given them
 - b. Their failure to live it
 - c. The lesser law of tithing given them
 - d. Other "offerings"
- III. Blessings of This Lesser Law:
 - a. A great organization kept alive
 - b. A preparation for the higher law
 - c. Condition of membership in it

Assignments:

1. Besides the general assignment to the class, it might be advisable, in the interest of time-saving and accuracy of treatment, to ask some competent pupil to give an account of the Israelites who left Egypt with Moses for the Promised Land, with a view to stressing the difficulties experienced by that prophet to raise his people to the point where they could appreciate and live the higher law of the gospel. In consequence of his failure to do so, the higher priesthood was withdrawn from the Israelites as a people; only the prophets, it seems, held that priesthood afterwards.

2. Similarly someone might be appointed to consider and report upon the failure of the early Saints in our time to abide by the law of consecration. It is intended only that he shall amplify what is given in our text on the subject.

Questions:

1. Why do you think that only those who live the law of tithing could become members of the United Order when it is again set up?
2. Can one be said to be "converted" to the gospel who does not pay his tithing? What is done with the money received for tithing? (Consult the report given at the General Conference of the Church, in Salt Lake City, and published in the Conference pamphlet.)
3. What does the word "tithing" mean. Look it up in a dictionary. Is a donation made to the Church, no matter how large if it is not a tenth of one's "increase annually," a tithing? What is it, then?
4. Are the blessings derived from the payment of tithing material or spiritual or both? Explain your answer? What did the late Bishop Edward Hunter mean when he said, as he often did, "Pay your tithes and be blessed"? President Geo. Q. Cannon used to pay tithing on what he expected to receive, when he needed money for a special purpose. How do you explain this action?
5. Discuss the passage in Malachi, 3:8-12. Under what circumstances was this

uttered? Does it apply to us or not? That is, is it a general rule or was it given to suit a special condition in ancient Israel? What specific things does it promise to those who obey the rule?

6. Is anyone too poor to pay tithing? When should tithing be paid—monthly, quarterly, or annually? What are the advantages of paying tithing as one receives one's income?

Application:

How can I, if I am not a tithpayer, convert myself to the principle and practice?

What other money demands in the Church should I meet?

How can any organization, a church included, continue to exist without being supported by those who receive benefits from it? Do I receive any benefits from the Church? If so, what are they?

THE NEW JERUSALEM AND ITS TEMPLE

Lesson 31. For August 23, 1942

Readings:

The Manual, Lesson 31, particularly stressing the scriptural quotations therein. Particular emphasis should be given to clarifying the idea of the New Jerusalem as distinguished from the Old Jerusalem.

Outline of Material:

- I. Introductory:
 - a. Latter-day Saint expectation
 - b. Development of the idea:
 1. The vision to Ether
 2. Who should establish the City
 3. To be a gathering place
- II. Zion and the New Jerusalem:
 - a. Meanings of the word "Zion":
 1. Places
 2. A condition
 3. The meaning here
 - b. The two Jerusalems:
 1. The Old (in Palestine)
 2. The New (in America)
 - c. The law from Zion
- III. Interest in the New Jerusalem:
 - a. Origin and growth of the idea
 - b. A land of inheritance forever
 - c. Location of the City—in Missouri
 - d. Glory after "much tribulation"
 - e. When and how the City is to be built
 - f. The Temple to be erected there

Points to Clarify:

1. Where do we get the idea that there are two places of importance—the old and the new Jerusalem? Where are they to be located? What two ideas are they to stand for?

2. The New Jerusalem and the City of Zion—are they two places or one place?

3. How important is it that we know the time when the City of Zion is to be established, as compared with the idea that it is to be built?

4. Why was not that City established at the time its site was pointed out and dedicated—in 1831? Who now owns the site on which the Temple is to be built?

5. Discuss the two phrases, "near at hand" as it is used in our scriptures, and "in this generation" as it is applied to the time of building the Temple in Jackson County, Missouri.

6. Who, according to our text, are the people to take part in the establishment of the City of Zion and in the building of the Temple? Explain why this is so.

7. Who was Ether? Moroni? Hiram Page? Tell something about each.

8. Why are the City of Zion and Jerusalem (in Palestine) called in the text "capital cities"?

9. Explain the phrase "inheritance forever" as applied to the Land of Zion. Who are to "inherit" it? When, approximately, will this be? How are they to be prepared for this inheritance?

Assignments:

Ask someone in your class to gather material and report on the subject, "Progress of the idea concerning the New Jerusalem," as it is outlined in the text.

We are told that "the law shall go forth from Zion and the word of the Lord from Jerusalem." Ask someone to discuss the subject before the class. Is it meant here (a) that the "law" is the democratic principle and (b) the gospel as coming out of the Palestine city, as has often been claimed?

Application:

Precisely what bearing has this whole subject on our life nowadays?

a. Is it part of a general scheme of that world which we are supposed to believe in and promote?

b. What matters would have to be disposed of before the City of Zion can be built?

c. Does it matter, practically, whether or not we believe in the things mentioned in this lesson? If so, in what particular ways? Just how is your life affected by a belief in these points?

d. Is there any way in which we of today can prepare for the events predicted in this lesson? If so, just what are some of the things we can do?

e. If it is the democratic principle that is meant by the "law going forth from Zion,"

then just how may we aid in the preservation of this principle? Show that the principle of democratic government, as against dictatorship, is in perfect harmony with the underlying principle of the gospel as we understand it.

BEFORE THE COMING OF THE LORD

Lesson 32. For August 30, 1942

Readings:

The Manual, Lesson 32. Stress particularly the events that have happened, with their culmination—the fulfilling of the "times of the Gentiles."

Note to Teachers:

It is thought that the material in this chapter of our text is so important as to require three lessons, instead of only one lesson.

The teacher will, therefore, please confine the class discussion to such material as may be presented in the outline for each lesson.

Outline of Material:

I. Signs of the Lord's Coming:

- a. Restoration of the gospel
- b. The Church fully organized
- c. The priesthood restored
- d. Various "keys" restored
- e. Israel's gathering begun
- f. Jews' gathering begun
- g. Temples erected for:
 1. Use by the living
 2. Use for the dead

II. Times of the Gentiles Fulfilled:

- a. Prediction concerning scattering of the Jews
- b. Fulfillment of this prediction
- c. This to be a "sign" to the world

Assignments:

The material presented in this lesson should consist of an expansion of that which is to be found in the textbook. Of this there is a great plenitude. Perhaps it would be best to make assignments of the following topics, with the understanding, of course, that each person receiving the assignment is to occupy only so many minutes:

1. The restoration of the priesthood, with the giving of the various keys of authority to the Prophet.

2. The setting up of the Church, with the proper ordinances and rites and officers.

3. The gathering (a) of scattered Israel to the ensign of the Gospel and (b) of the Jews to Palestine, as shown since the land was dedicated by Orson Hyde.

4. The erection of temples in our time, with the work in them for both the living and the dead. (Continued on page 334)



Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson,
Archibald F. Bennett, Junius R. Tribe

Subject: OUT OF THE BOOKS

Available To All Members Over 18 Years Of Age

LESSONS FOR AUGUST, 1942

VITAL RECORDS

Lesson 26. For August 2, 1942

Text

Out of the Books, Lesson Twenty-six.

Objective:

To show the value of public or civic records of birth, marriages and deaths in substantiating a pedigree.

Topical Outline:

See *The Instructor*, March, 1941, p. 130.

Points to Emphasize:

1. Vital records are of great value in tracing ancestral connections, since they contain record of births, marriages and deaths.

2. These were usually recorded by the town clerk from data handed in by families.

3. When these are reported immediately after the event, they are more accurate than when reported after the lapse of several years.

4. The keeping of vital records in New England usually began with the earliest settlement of the town.

5. Many vital records of Massachusetts have been published. Those for a town usually date from the beginning of that town record to the year 1850. Later records are preserved in the office of "The Registrar of Vital Statistics, Office of the Secretary, Boston, Mass."

6. In Connecticut vital records are consolidated in the State Library at Hartford, Conn. Each name is indexed separately.

7. Similarly New Hampshire records are preserved at Concord, New Hampshire and Vermont records at Montpelier, Vermont.

8. No vital records were kept by civic authorities in the Middle Atlantic or Southern states, except that marriage licenses were recorded by the county clerk.

9. A helpful reference table on state registration of vital statistics is printed in the *Utah Genealogical Magazine*, Vol. 22, pp. 133-136.

10. Vital records of towns in New England are frequently incomplete. Not all

births, marriages or deaths occurring in a town will be found on record. Hence vital records should be supplemented from other sources.

11. Every researcher should become proficient in using and interpreting accurately the vital records.

12. The problem of the ancestry of Samuel Brannan is a typical example of the kind of interpretation required.

Suggested Method:

Write the Brannan entries on the blackboard, or distribute mimeographed copies to the class members. Have each group study the entries and properly record them on two family group sheets. Discuss freely with the class the questions involved in so grouping the facts given. This will provide a good practical demonstration of the value and use of such records.

The instructor should be prepared with one or two more actual problems, preferably relating to the pedigrees of class members, which will conclusively show the worth of vital records in tracing lineage.

CHURCH AND PARISH REGISTERS

Lesson 27. For August 9, 1942

Text:

Out of the Books, Lesson Twenty-seven.

Objective:

To emphasize and to explain the proper use of church records in genealogical investigations.

References for Further Study:

Teaching One Another, Chapter 33; *Our Lineage*, Lesson 28; *Methods of Genealogical Research*, Lessons 28, 29 and 30.

Topical Outline:

See *The Instructor*, March, 1941, pp. 130-131.

Points to Emphasize:

1. Parish registers constitute our best source of information for people of any rank in virtually every Christian country.

2. The keeping of parish registers com-

menced in most cases with the establishment of reformed churches, and were required by law.

3. In England the first registers begin in 1538; many do not begin, however, until about 1550. Parish registers are in the custody of the local minister or incumbent.

4. As new parishes were organized their registers began with the date of organization.

5. Non-conformist or churches other than those of the Established Church of England also kept registers. These are now preserved in Somerset House in London.

6. In beginning research in England the first step is to determine in what parish the earliest known ancestor was born or resided. If the place of birth was small, it may have been a hamlet attached to a nearby parish; if a somewhat larger village it may have maintained its own chapel, yet still be attached to the larger parish.

7. Once the parish of birth is determined, the second step is to search the christenings, marriages, and burials of this parish for all entries of the surname in question. It is better to be thorough and copy every entry than to risk missing vital information needed.

8. Under war-time conditions it is strongly recommended that all orders for research in England, Scotland, Wales, Ireland, Switzerland, and Sweden be placed with the Genealogical Society of Utah to act as intermediary in transmitting funds and instructions for research.

Discussion Thoughts:

1. Have each class member transcribe as accurately as he can the entries from the page of a parish register shown on page 75 of the text. (Consult the alphabet on page 17.)

2. What valuable records are kept at Somerset House in London?

3. Who is the custodian of the registers of a parish?

4. How does it simplify research to know the parish in which an ancestor was born?

5. Why are printed lists of marriages in a parish inadequate by themselves for compiling a genealogical record of a family?

6. What is the experience of class members in corresponding with parish ministers?

7. Point out the advantage in having research in Europe carried on by having the Genealogical Society of Utah act as agent.

COURT RECORDS

Lesson 28. For August 16, 1942

Text:

Out of the Books, Lesson Twenty-eight.

Objective:

To show the intimate facts recorded in

court minutes which solve difficult problems in research.

Reference for Further Study:

Methods of Genealogical Research, Lesson 31.

Topical Outline:

See The Instructor for March, 1941, pp. 131-132.

The Value of Court Records in Genealogical Research:

The county is a useful geographical division for research purposes. Where town vital records are not obtainable, the most helpful records to search are those kept by the county clerk, especially Deeds, Wills, Guardianship Accounts, Marriage Bonds or Licenses, the Minutes of the County Court, Tax Records, etc. Often actual dates of birth, death and marriage will be found interspersed among these records. Still more frequently family relationships are established by sworn testimony in court. Most data gleaned from these records is authentic and will rank as legal evidence, valid in court of law.

Many dates of birth are established with a reasonable degree of accuracy through the custom of the witness giving his age at the time he made deposition. Thus the court entry may read: "Nicholas Smith, age 50 years, testifeth and sayeth —"

Teachers may find excellent samples of these court records in the numerous microfilm copies of court records of Tennessee and North Carolina recently acquired by the Genealogical Society of Utah. For those instructors not having direct access to these records we quote the following as a sample of their genealogical worth to be used in addition to the examples cited in the text:

Charles City County, Virginia Records:

"William Carver servant to Thomas Blackbird is adjudged by this Court tenn years of age. June the fourth 1673."

"The Deposition of Peter Symmons aged about 31 yeares Sayth . . . etc. June 3, 1673.

"Wm Duke and Hannah his wife relict and admr of Wm Bird dec'd to put in security for sd admr, exhibit inventory, etc. Also appointed guardian for her daughter Elizabeth one of the orphans of Wm Bird decd and ordered to put in security for her part of the estate. Also that Nevet Wheeler guardian of Thomas Bird one of the orphans of Wm Bird put in security."

"7 Aug. 1671. Abstract of Deed. Nicholas Perry and wife Elizabeth sell Elias Osborn 100 acres in Martins Brandon parish."

A good account of the Searle Family in England has recently been published in the *American Genealogist*, Vol. 16, p. 93.

WILLS

Lesson 29. For August 23, 1942

Text:

Out of the Books, Lesson Twenty-nine.

Objective:

To demonstrate the great value of wills in proving family relationships.

References for Further Study:

Our Lineage, Lesson 29; *Methods of Genealogical Research*, Lessons 25 and 34.

Topical Outline:

See *The Instructor* for April, 1941, p. 187.

Points to Emphasize:

1. Wills are of great value in establishing genealogical connections. They seldom give dates, but they do give reliable statements of family relationships.

2. The testator usually mentions the name of his wife then living, the names of all his living children, and sometimes grandchildren. Often the husband of married daughters and even more distant relatives are given.

3. The one making the will, i. e. the testator, will have died, we can be sure, between the date of his making the will and the date it was proved after his death for recording in court. As a general rule the date of death is found to be nearer the date of probate, so we use the date a will was proved as a near approximation to the date of death.

4. To obtain copy of a will we must first know where it is now preserved. Careful

attention should be given statements in the text on how to obtain copies of wills. For further details see "Research Sources and Statistics" by Mabel Y. Sanborn. For location of English wills see Marshall's "Handbook to the Ancient Courts of Probate in England and Wales."

5. In the text are quoted a sample of an American will and an abstract of an English will.

For Suggested Method and Discussion Thoughts see p. 187 of the *April Instructor*.

REVIEW

For August 30, 1942

1. Describe and explain the value of (a) the locality file and (b) the surname file in the Library Card Catalog. Show how both can profitably be used together.

2. Name a standard index book to pedigrees for each of the following localities: New England, England, Virginia. What is the standard index to genealogies printed in genealogical periodicals?

3. Why is it important that a researcher on any line exhaust all possible sources before drawing final conclusions?

4. Name a good example of the following: (1) records obtained from family sources, (2) records from church sources, and (3) records from civic sources.

5. Distinguish between original sources, secondary sources, circumstantial evidence, and family tradition.

6. Assign members of the class to explain briefly the value of vital records, parish registers, court records, and wills in genealogical research. To what extent are these records dependable and accurate?

Ward Faculty Meetings *(Concluded from)* page 323

The July Faculty Meeting therefore might be profitably devoted to tying all the preceding previews of individual department courses of study together into one well integrated overview, for the purpose of helping each teacher to see his responsibility to other teachers and to his pupils. From such an overview the teacher should discover—

1. The scope of the subjects he is expected to teach.

2. What foundation he has a right to expect other teachers before him to have laid.

3. The relationship of his course, as a foundation to courses to be offered his pupils later.

4. The fundamental and distinctive principles of the Gospel included in his course and in the course as a whole.

5. The relationship of all this to courses of other organizations.

6. The importance of keeping his courses concentrated within prescribed limits.

7. The benefits to be enjoyed from keeping "on the beam," in constant communication with established sources of aid and enrichment.

With such an introduction and overview, your faculty will be in excellent readiness to take up specific subjects to be developed in later Faculty Meetings.



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton,
William E. Berrett, Joseph Christenson

Subject: PRINCIPLES OF THE GOSPEL AND METHODS OF MISSIONARIES
For Young Men and Women 19 and 20 Years of Age

LESSONS FOR AUGUST, 1942

THE GOSPEL AS A WAY OF LIFE (Faith and Repentance)

Lesson 27. For August 2, 1942

Text:

The Gospel Message, pp. 81-87.

Supplementary References:

Talmage, *Articles of Faith*, Lecture 5;
Widtsoe, *A Rational Theology*, pp. 94-96;
Doctrine and Covenants, Lectures on Faith.

Objective:

To bring students to understand faith and repentance as eternal laws of progress which must be followed if individual growth is to be made.

Suggested Procedure:

Step 1. The Introduction.

The following suggestions might be helpful:

A. The Problem Approach.

1. Brigham Young was once asked: "What is Mormonism?" to which he quickly replied, "Mormonism is the truth." Can we begin with the first principles of the Gospel and demonstrate their truth? Is faith a true principle of life? Can we demonstrate it? Can we test the principles of the Gospel and determine for ourselves their truth or falseness?

2. In 1830 Martin Harris asked Joseph Smith to inquire of the Lord, His will concerning him. In a subsequent revelation which Joseph Smith received, Martin was called to go upon a mission. The Savior instructed Martin Harris to preach Faith Repentance, Baptism, and the Gift of the Holy Ghost. Why are these the foundation of all Gospel teaching?

3. A man once said to the great teacher Pascal, "Prove to me that the principles of the Gospel are true and I will live them." Pascal replied, "Live the Gospel and it will prove itself." What did he mean? How will living the first principles of the Gospel prove them to be the truth?

B. Question Discussion Approach.

1. What is faith? Does a farmer exercise faith? A merchant? A scientist?

2. How does one attain the state of mind

which is called faith? Where does the farmer get the "state of mind" (faith) which prompts him to plant? The merchant to buy? The aviator to fly? The scientist to prepare an experiment?

3. What is the difference between "faith" and "belief;" "faith" and "knowledge"?

4. What has faith to do with character growth? Can we achieve salvation without character growth? How does faith in Jesus Christ affect the growth of the soul?

5. In what way is Jesus Christ an evidence of what we may become? Does that evidence increase our faith in ourselves?

6. How does the reality of the resurrection of Christ affect my faith in my ability and power to change my character?

7. Is repentance also a principle of growth? Explain.

8. What are the essential steps in repentance?

9. Can you escape your conscience without repentance?

C. Approach By Problem raised In Special Reports

The Research Period:

Step 2.

- Special reports, (These may have been presented in step 1. See lesson 26 for suggestive special reports.)
- Silent reading of the department Manual, pp. 81-87 by all the members of the class (or such parts of that material which seems necessary to the questions asked.)
- Silent readings in the standard works of the Church.
- Comments by the instructor or others.

Step 3. The Discussion.

Summarize:

Step 4. The teacher or students should briefly summarize the accomplishments of the discussion, setting out problems which have arisen and have been left unsolved.

Assignments:

Step 5. Assign any unanswered problems to the entire class, or to individual students.

2. The discussion during the next class hour will be on "baptism." The entire class

might be given such questions as the following for consideration.

- a. Is baptism a principle of life just as faith and repentance are? Is there a principle of life underlying the ordinance of baptism?
- b. Is baptism essential to eternal happiness, Why? or why not?
- c. Of what specific value has baptism been to you?
3. Special talks might be assigned on the following topics:
 - a. "Baptism, a fundamental principle of human progress." References: *The Gospel message*, pp. 87-88. Widtsoe, *A Rational Theology*, p. 96.
 - b. "The nature of Baptism as an Ordinance.
 1. Importance of symbols and ordinances:
 2. Baptism as a symbol and ordinance. References: *The Gospel Message*, pp. 88-92; *Talmage, Articles of Faith*, pp. 122-137. *Vitality of Mormonism*, pp. 82-96; *Pearl of Great Price*, Moses 6: 52-65.

THE GOSPEL AS A WAY OF LIFE (Baptism)

Lesson 28. For August 9, 1942

Text:

The Gospel Message, pp. 87-92.

Supplementary References:

Book of Mormon, 3 Nephi 11:22-27; 4:24-26; 9:22-25; 26:17-21, Moroni 8:4-22. *Pearl of Great Price*, Moses 6:52-65. *Articles of Faith*, pp. 122-137; *Vitality of Mormonism*, pp. 82-96. Widtsoe, *A Rational Theology*, p. 96.

Objective:

To bring students to appreciate the Latter-day Saint point of view on baptism; the relationship of the ordinance to life, and to salvation.

Suggested Procedure:

Step 1. Introducing the Subject. The discussions on "faith" and "repentance," and class interest should be easily aroused. The following are suggested methods of doing this:

A. The Problem Approach

1. In preceding lessons we have found that faith and repentance are general principles of life and are the foundation steps of progress in all fields of activity. Is there also a universal principle of progress involved in baptism? Why is burial and rebirth necessary to progress?

2. We are told that "forms are the con-

servators of life." How is the ordinance of baptism a conservator of life principle? (See *The Gospel Message* p. 87).

B. The Question Approach

Ask such questions as the following:

1. Has the fact that you have been baptized been of any value to you?
2. When are we through with the principle of baptism?
3. What did Christ say were the values of proper baptism? (See 3 Nephi 12).
4. Is there a real birth, as well as a symbolic birth at baptism? Could there be a real birth at baptism if there was no authority in those officiating? To what enlarged world is a new member of the church born? Can we really become aware of the spirit world into which we have been admitted?

The Research Period:

Step 2. In order for class members to be able to discuss intelligently the problems raised further information is necessary. This may be obtained, by:

- a. Silent reading of the Manual, (pp. 87-92) by all class members.
- b. Special student reports as previously assigned (See assignments, Lesson 28).
- c. Discussion led by the teacher during which problems are raised and students urged to use the class Manual, Standard Works, etc. in giving authoritative answers.

The Discussion:

Step 3. Unless the discussion has been interwoven into the research period the class should be stimulated to express themselves by asking the members previous questions which were left unanswered in Step 1, and other questions as the instructor may devise.

The Summary:

Step 4. Out of the discussion should come a growing conviction that the ordinance of baptism teaches and preserves a principle of progress; that no one can return to the presence of God without obedience to this principle; and that a real birth of the Holy Ghost within us follows our obedience to the commandments of the Lord on this matter.

The Assignment:

Step 5. The next class hour will be devoted to a discussion of the Holy Ghost, received by the laying on of hands of those who hold authority from God. The following assignments might be made:

1. Assign any unanswered problems of this past hour for further study and special report.

2. The entire class might be asked to consider the following problems:

- a. Why is direct authority from God necessary in bestowing the Holy Ghost upon an individual? Has anyone been influenced by the Holy Ghost without the laying on of hands? (See Acts: 10) Why was Cornelius baptized and hands laid upon his head when the Holy Ghost had previously come upon him without those formalities?
 - b. What value has the Holy Ghost been to you?
 - c. What are the functions of the Holy Ghost?
3. Special talks might be assigned on the following:
- a. "A fourth principle of progress," Ref. "The Gospel Message, pp. 92-93.
 - b. "Nature and calling of the Holy Ghost." Ref. The Gospel Message, pp. 54-56.

THE GOSPEL AS A WAY OF LIFE— (Continued) (The Holy Ghost)

Lesson 29. For August 16, 1942

Text:

The Gospel Message, pp. 92-93.

Supplementary References:

Smith, *Gospel Doctrine*, pp. 72-74, 82, 124; *Articles of Faith*, pp. 162-174; Talmage, *The Vitality of Mormonism*, pp. 96-99; Widtsoe, *A Rational Theology*, pp. 96-97.

Objective:

To bring students to know and appreciate the Holy Ghost and His work, and the relationship of the laying on of hands for the gift of the Holy Ghost—to life.

Suggested Procedure:

Step 1. Introduction.

A discussion of the Holy Ghost can become interesting and profitable if the attention centers on the function of the Holy Ghost as they may affect the life of the individual member of the church. Center the attention of the class by asking such questions as the following:

1. Where would you go for the best help if you desired to learn chemistry? Could you make much progress entirely alone? Could you enter a University without meeting entrance requirements. Why not?
2. If you desire to learn of God would it be an advantage to be taught by a teacher provided by God? Is such a teacher available? What are the requirements if one would be taught of the Holy Ghost?

3. What is the value of the companionship of the Holy Ghost?

4. How is the gift of the Holy Ghost a key to knowledge? (Read Doc. & Cov. 9: 7-9; Moroni 10: 4-7)

Note. The above questions should be raised briefly at the beginning of the class hour, or written on the blackboard. They should not be completely answered until after the research period.

The Research Period:

Step 2. In order to answer intelligently the above questions students need more information.

This can be acquired in a number of ways:

- a. By having the students read silently pages 92-93 of the text.
- b. By searching in the Standard Works, and other suggested references.
- c. By student reports on previously assigned topics. (See Lesson 28 for suggested assignments.)
- d. By use of the class Manual and the Standard Works in and during the discussion.

The Discussion:

Step 3. Return to the question and problems raised at the beginning of the class hour for a complete discussion. Ask other questions but keep the class from useless discussion on unanswerable problems.

Note: For discussion of the gift of the Holy Ghost refer back to the Manual, pages 54-56.

The Summary:

Step 4. With the aid of the class summarize the findings of the hour concerning the gift of the Holy Ghost by the laying on of hands. Do this by writing on the blackboard so as to utilize the eye in the learning process.

The Assignment:

Step 5. For three class periods the discussion has been upon the first principles of the Gospel. The next class period will be used to review and fix these principles in the minds of the class members, and especially to get them upon their feet to actually explain those principles. The period should be given wholly to student activity. The following are suggestive assignments which can lay the foundation for a successful class: (Follow only one of them or substitute one of your own making. But keep the activity in student hands.)

- a. Assign certain students to act as non-Mormons visiting the ward, and assign others to be interviewed by them on each of the first principles of the Gospel.
- b. Assign five students as a panel to lead

a discussion on the first principles. Have one member act as chairman of the panel and present the questions and each of the other members as a specialist on one of the principles to be discussed.

- c. Arrange a cottage meeting with four talks upon the first principles. The talks should be preceded by a stanza of a song and a prayer, and be followed by an open period for questions.

THE GOSPEL AS A WAY OF LIFE— (Continued)

Lesson 30. For August 23, 1942

This period should be devoted to class review of the first principles of the Gospel. The entire period should be given to student expression and explanation. See lesson 29 for suggested assignments. The class instructor should prepare carefully for this period.

Objectives

To aid students to orally explain the first principles of the Gospel by actual participation.

Assignments:

The next class will be devoted to a discussion of "The Eternal Nature of Covenants and Ordinances." The following assignments are suggested:

1. A five minute talk on the "Value and Need of Ordinances." References: "The Gospel Message," pp. 94-95.
2. A five minute talk, "The Value of Temple Marriage." References: "The Gospel Message," pp. 96-99. Widtsoe, A *Rational Theology*.

OPEN SUNDAY

Sunday, August 30, 1942

As many classes may be a lesson behind due to stake conferences or other causes this Sunday is left open in order for them to catch up with the regular schedule. If your class is completely up-to-date, you may use this class-hour in one of the following ways:

1. A general review of the year's work.
2. A talk from a returned missionary.
3. The use of a film strip on church history, or a recording of some kind pertaining to the Church.
4. A discussion on Alcohol and Tobacco.

Gospel Doctrine (Continued from) page 327

Lesson Development:

1. What is meant by a "sign" in the sense in which Jesus used the word in Matthew, chapter 24, particularly in the inspired Revision by Joseph and found in the *Pearl of Great Price*? Then consult the items on the outline above.

2. Has any time ever been set for the Second Coming of our Lord? If not, how do you account for the setting of dates for that event by such religious leaders as Miller? What does our own Prophet say about this matter? (See *Doctrine and Covenants*, Section 114, verses 7 to 14.) Is there any value in keeping the world ignorant of this event? What?

3. Compare the thought of the Latter-day Saints respecting the Second Coming of

Christ with that entertained by other Christian denominations. This may be done by talking over the two conceptions with members of other churches.

Application:

What individual preparation may we make for the Return of Christ? Suppose He does not come in our time, what gains shall we have made over what we should have done without having been looking forward to this event?

How long have Christians generally been expecting this event since the time of the ancient Apostles? Has this expectation had any connection with the oft-repeated phrase in scripture, "nigh, even at the door?"

A CHINESE PHILOSOPHY

It is impossible to withdraw from the world, and associate with beasts and birds that have no affinity with us. With whom shall I associate but with suffering men? The disorder that prevails is what requires my efforts. If right principles ruled through the kingdom, there would be no necessity for me to change its state.—Confucius.



Advanced Seniors



General Board Committee: Lynn S. Richards, Chairman;
Earl J. Glade, Joseph K. Nicholes

Subject: REVIEW OF THE PRINCIPLES OF THE GOSPEL
For Young Men and Women 17 and 18 Years of Age

LESSONS FOR AUGUST, 1942

A STATEMENT OF BELIEF

Lesson 26. For August 2, 1942

Text:

Sunday School Lessons (Manual), No. 26.

Problem:

What is the purpose and nature of the "Articles of Faith" in the Church?

Supplementary References:

Roberts, *A Comprehensive History of the Church*, II: 130-131; Smith, *Essentials in Church History*, pp. 315-317; Talmage, *Vitality of Mormonism*, pp. 18-21; Widtsoe, "The Articles of Faith," in *Improvement Era*, serially in volumes 38, 39, 40 and 41 (1935-1938).

Objective:

To show that the Articles of Faith present a brief and unified, though incomplete, synopsis of the beliefs of the Latter-day Church, designed to interpret the "Mormon" standpoint to those not of our faith.

Methodology:

The reports of the committees should be presented during the first part of the class period. These reports should provide the background out of which a stimulating discussion can be conducted. The following thoughts are worthy of consideration:

1. The "Articles of Faith" were originally written for non-Mormons, hence the Prophet tried to use language that was simple, concrete and within the scope of an average Christian's vocabulary. (Perhaps this accounts for their incompleteness, as he did not care to confuse them with such ideas as pre-existence, literal resurrection, eternal marriage, etc., which they could not comprehend.)

2. The Prophet did not intend that these "Articles of Faith" should become a fixed creed or static form that might become ritualized as those of Christian denominations.

3. The Prophet did not intend the "Articles of Faith" to be all-inclusive nor final—articles 9 and 13 show that the Latter-day Saints anticipate growth, change, expansion and adaptation.

4. If you were re-writing the "Articles of Faith" for the use of Latter-day Saints, what additions would you make?

Assignments For Next Class Session:

1. Have a committee consult the bishop and learn how many different ward members hold office in the ward (officers and teachers of priesthood quorums and auxiliaries, special committees, etc.) and report to the class.

2. Have a student give a five-minute talk on "What responsibility does the principle of common consent in our Church place upon you as a member of it?"

3. Have someone in the class who holds an office in a priesthood or auxiliary, give a five-minute talk on "What responsibility does the fact that you hold office in the Church place upon you?"

ORGANIZATION IN THE RESTORED CHURCH

Lesson 27. For August 9, 1942

Text:

Sunday School Lessons (Manual) No. 27.

Problem:

To what extent is the Church of Jesus Christ of Latter-day Saints teaching and functioning according to the fundamentals of the primitive Christian Church?

Supplementary References:

L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 223-242; Roberts, *A Comprehensive History of the Church*, I:197, 198; Roberts, *Outlines of Ecclesiastical History*, Parts I & II; Talmage, *The Articles of Faith*, pp. 198-214; Louis A. Kelsch, *A Practical Reference*, topic "Authority."

Objective:

To teach that the organization and operations of the Restored Church are fundamentally those that characterized the Christian Church in the Apostolic Age.

Organization Outline:

1. Organization in the Apostolic Church.
 - a. The beginning under Jesus (Matt. 10:4; Luke 6:13 and 10:1).
 - b. As expanded by the Apostles (Acts 14:22, 23; Ephesians 4:11, 12; Heb. 5:1-5; I Timothy 3:1, and 3:12).

- 8-12). Some of these, (Apostles, Seventies, Prophets, etc.) were recognized as authorities who functioned for the entire church, while others (bishops, elders, deacons, etc.) were functioning in the local congregations.
- II. The principle of Common Consent in the Church (Acts 1:21-26 and 16:1-6).
 - III. The Rise of professional Leadership.
 - a. Lay leadership was supplanted by a trained few who devoted their full time to religious leadership.
 - b. This tended toward centralized authority and a departure from the practical application of religion in daily life.
 - IV. The similarity of the Church of Jesus Christ of Latter-day Saints and the original church.

Methodology:

The subject matter of Lesson 27 deals largely with material that is already familiar to most of the students. The major purposes of the lesson should therefore be to help the student organize this material that it might contribute to his knowledge of the church and its functioning, and make the students thrill with the pride that comes from the joy of knowing with a certainty that they are members of Christ's church.

Enrichment Material:

Martin Luther, in contrast to the Roman Catholic view, taught that priesthood was universal among all Christians. He wrote, "We are all priests. No one should put himself forward, and assume without our [i. e. a congregation of Christian believers] consent and choice to do that which all have authority to do." What do you think of this idea from the viewpoint of a Latter-day Saint?

Assignments For Next Class Session:

1. Assign a student to consult the bishop or ward clerk for the purpose of learning the number of stakes in the entire Church. (This information can be gained from *The Progress of the Church*, in possession of the bishopric.)
2. Assign some student to learn and report to the class the following information:
 - a. The date of the organization of your ward.
 - b. The first bishop (or bishopric) of the ward.
 - c. In what sense can we consider the bishop as "The Father of the Ward"?
3. Ask a student to determine how the

Presiding Patriarch of the Church is chosen and how this procedure varies from that of selecting one of the Presiding Bishopric.

4. How many are there in the First Quorum of Seventy?

THE ORGANIZATION SET-UP WITHIN THE CHURCH

Lesson 28. For August 16, 1942

Text:

Sunday School Lessons (Manual) No. 28.

Problem:

How much do we know, individually, of the machinery of Church organization and its personnel?

Supplementary References:

L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 163-174; Jensen, L. D. S. *Biographical Encyclopedia*, Vol. 1-4; Roberts, *A Comprehensive History of the Church* 1:370-391; Smith, *Essentials in Church History*, pp. 647-657; Widtsoe, *Priesthood and Church Government; Annual and Semi-Annual General Conference Reports of recent years*.

Objective:

- a. To learn who our General Church and local authorities are.
- b. To understand that the Priesthood, assisted by the auxiliaries is the power that gives Mormonism its unity and strength.

Methodology:

This lesson is primarily a drill lesson in fundamentals of Church organization and personnel. It is suggested that the outline printed in Lesson 28 of the Manual be either printed on the blackboard or if the students do not each possess a Manual, that mimeographed or duplicator copies be placed in the hands of each student. The local stake presidency and ward bishopric should also be added at the bottom of the outline. By means of class discussion, the names should be determined that should be written in the appropriate blanks, during the class period.

1. Name the twenty-six General Authorities of the Church.
2. How are the members of the First Presidency of the Church chosen?
3. How are the members of the Quorum of the Twelve chosen?
4. How is the Presiding Patriarch chosen?
5. How are the members of the Presiding Bishopric chosen?
6. Who are the heads of the various quorums?

rum of the Melchizedek Priesthood in the entire Church?

7. Who are heads of the Aaronic Priesthood in the entire Church?

8. Name the present auxiliary associations of the Church.

9. What are "General Boards" and what are their functions?

10. How many "Stakes of Zion" are there in the Church?

11. Who constitute the presidency of your stake?

12. What is a "Stake Board" and what is its function?

13. Which quorums of the Priesthood are stake quorums, and which are confined to the ward?

14. Who are the members of the ward bishopric?

15. What particular function does each of the auxiliaries try to perform for the welfare of the Church members?

16. By what title should the Members of the Quorum of the Twelve of the Church be introduced or referred to? (Elder so and so, never Apostle.)

17. What is the relationship of the auxiliaries to the Priesthood?

(This test might be used as a written exercise in the class during the closing fifteen minutes, or during the next review period.)

Enrichment Material:

For the present (February, 1942) General Authorities of the Church see Conference Report.

Assignments For Next Class Session:

Assign students to report to the class on the following:

1. Have several students contact members of such churches as the Lutheran, Presbyterian, Methodist, and Baptist groups and ask them what significance their names have for their churches.

2. When did the Church adopt its present name? By what names was it known prior to that time? (See *Doctrine and Covenants Commentary*, pp. 914-915.)

3. What are the implications and significance of the expressions "Church of Jesus Christ" and "of Latter-day Saints" in the title of the Church? (See Lesson Manual.)

4. What is the meaning of the term "theodemocracy" and how can it be harmonized with the American ideal of democracy?

DIVINE COMMAND AND HUMAN AGENCY

Lesson 29. For August 23, 1942

Text:

Sunday School Lessons (Manual) No. 29.

Problem:

How has a harmony of the doctrines of divine authority and democracy been achieved in the Restored Church?

Supplementary References:

L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 169-174; Roberts, *A Comprehensive History of the Church*, 1:392, 293; Smith and Sjodahl, *Doctrine and Covenants Commentary*, pp. 914, 915; Talmage, *Vitality of Mormonism*, pp. 39-42; *Doctrine and Covenants*, Sec. 20:65; 26:2; 115:3-5.

Objective:

To show that in Mormonism has been found means of harmonizing the authoritative direction and efficiency of a theocracy with the freedom of the will and action of a democracy.

Methodology:

This lesson offers little in the way of new information, as it is built primarily upon the knowledge that the students have already acquired. However, it offers an exceptional opportunity to interpret the value of the theodemocratic system of the Church, and to train the students' emotions to appreciate more deeply the divine and human elements of the Church. The socialized recitation affords the best method for achieving these goals, as it will allow the students an opportunity for active participation in the decisions and interpretations that are made.

The following questions should be suggestive for the discussions:

1. To what extent do the Mormons "blindly follow their leaders"?
2. What is the doctrine of "common consent"?
3. To what extent is it used in the present-day Church?
4. To what extent do the Latter-day Saints believe that individuals may receive revelation for their guidance as they exercise their free agency?

Enrichment Material:

Doctrine and Covenants, Section 20:65, and Section 26:2.

Assignments For Next Class Session:

Have students make reports on the following:

1. Is it possible for a Latter-day Saint to claim exemption from military service on the grounds of conscientious objection to war?
2. In what way does drafting into the army abridge one's free agency?
3. Investigate the religious basis upon which such sects as Quakers and Mennon-

ites refuse military service or co-operation with the government. (See encyclopedias especially the Schaff-Hertzog *Encyclopedia of Religion and Ethics*.)

4. Consult your local bishop and civic leaders to determine to what extent the Church (any Christian Church) has the right and an obligation to influence local, state or national governmental units.

RELIGIOUS AND TEMPORAL GOVERNMENT

Lesson 30. For August 30, 1942

Text:

Sunday School Lessons (Manual) No. 30.

Problem:

What is the Latter-day Saint view of the inter-relationship between Church and civil governments?

Supplementary References:

M. Bennion, *Citizenship*, pp. 28, 108; L. L. Bennion, *The Religion of the Latter-day Saints*, pp. 138-148; Talmage, *Articles of Faith*, pp. 413-427; Talmage, *Vitality of Mormonism*, pp. 186-192; H. A. Wallace, *Statesmanship and Religion; Doctrine and Covenants*, 58:21-23; 134.

Objective:

To teach that the Latter-day Saints believe in complete separation of Church and State, yet believe that the State should defend the freedom of religion and the Church should support the state in its social, moral and ethical development.

Methodology:

This lesson contains all the elements needed to make an outstanding socialized recitation—a vital question in the lives of young people, a timely topic in our turbulent world and one that is bound to be a major problem of the future. Most students have definite

ideas concerning this topic, and coupled with the first three reports suggested in the assignment for this lesson, should furnish plenty of stimulation for a lively discussion of the attitudes we can take, and the one we should take, toward government in general.

Enrichment Material:

Dr. Lowell L. Bennion, in *The Religion of the Latter-day Saints*, pp. 140-143, suggests that the Church has the following obligations toward society:

"1. To be a Discoverer and Conservator of that Which is Sacred and of Value to Mankind

2. To Lead Men to Worship God.

3. To Bring to Men the Administration of the Sacred Ordinances of the Gospel.

4. To Create in Men the Desire and Ability to Live in Harmony with the Will of God.

5. To Be a Moral Critic of Society and Other Social Institutions and an Exemplar of Right Behavior.

6. To Assist 'the Poor.' "

Henry Wallace, in *Statesmanship and Religion*, states:

"True statesmanship and true religion, therefore, have much in common. . . . By religion I mean the forces which govern the attitudes of men in their inmost hearts toward God and toward their fellowmen."

Assignments For Next Class Session:

1. Have a student bring to class a report of someone, who, through the application of faith as a principle, achieved what might have appeared as the impossible.

2. Have four students prepare a short panel discussion on Dr. Brimhall's "Four Rs of Repentance":

- Recognition of wrong doing.
- Resolution to do right.
- Reform.
- Restitution.

This could best be done by having the group take a specific case of transgression and repentance, and follow it through the four stages.

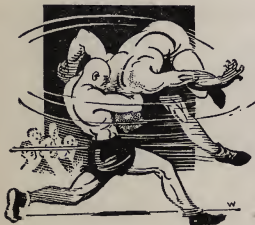
THE REAL WRESTLING MATCH

Who has no problems to solve is not growing. Either he is blind or unambitious.

Who has a problem, but does not wrestle with it, is in for a surprise. Some day he will find himself on his back, with a man doing the count over him.

It takes two to wrestle—your problem, when you discover it, and you. One is sure to throw the other. Which will it be in your case?

May you be the victor!





Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols,
A. William Lund, Antone K. Romney

Subject: THE SCRIPTURES OF THE CHURCH: AN APPRECIATION COURSE
For Young Men and Women 15 and 16 Years of Age

LESSONS FOR AUGUST, 1942

JESUS AMONG THE NEPHITES

Lesson 27. For August 2, 1942

References:

Other references than those given in the lesson are not necessary. Become thoroughly familiar with every detail of Jesus' visit among the Nephites as recorded in III Nephi.

Objective:

To acquaint students with the detail of Jesus' visit among the Nephites after His death and resurrection in Palestine.

Suggested Class Activities:

Scripture Reading: John 10:16. Comment on and explain this Scripture.

"Still, as of old,
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ."

Read carefully Helaman, chapter fifteen. Pick out and discuss definite signs of Christ's birth and death.

Now read Matthew, chapter twenty-four; Doctrine and Covenants 1:12; 45:30-50; 5:18-20; 34:8-9; 88:88-94.

Compare these references. Are the signs of Christ's second coming as clear to us as were the signs of his first coming were to the Nephites? What was the attitude of the Nephites? What is the attitude of people today?

List on the board the important things Jesus did during this visit.

Read Luke 2:8-16. How many people in Palestine knew of the birth of Christ at the time? Compare this with the number in America who knew it.

According to Matthew 2:1-9, a new star was seen in the East at the birth of Christ. How does this compare with the signs in America? Have students read and compare this reference.

Study Helps:

1. Why did more people in America know when Jesus was born, than in Jerusalem?
2. Who was Samuel the Prophet?

3. What signs did he give for the birth of Christ? Be sure.

4. What signs did he give for the death of Christ?

5. What were the essential differences between the signs of His birth and the signs of His death?

6. How many people believed in the signs of His birth even after they had seen them?

7. Did all people accept the signs of his death and prepare against the destructions named? Discuss it.

8. List the types of destruction told of in this lesson.

9. Where was Jesus when the people first heard His voice? How is the principle of radio involved in this experience?

10. Where did Jesus come from when He came to them?

11. What did he call the twelve men whom He chose? What authority did He give them?

12. Who were the "other sheep" Jesus referred to, whom He said He must visit?

13. What did He do for their little children?

14. What is the Sacrament, and what is it for?

Illustrative Stories:

In small children this faith and confidence is shown toward earthly parents. "If my 'pop' were here I'd be all right," moaned a little lad who had been crushed in an auto accident.

A little girl attempted to repeat before an audience, "Suffer little children to come unto me." "Suffer, suffer," she stammered. Suffer little," then she could get no further and exclaimed; "Jesus wants us all to come to him; and don't anybody try to stop us."

Prayer and answer are perfected stages of the principle of radio. A ship was sinking in mid-ocean. It broadcast an appeal for help. The message was picked up; help came, and all on board were saved.

JESUS AMONG THE NEPHITES

(Continued)

Lesson 28. For August 9, 1942

References:

Reynolds, George, *The Story of the Book of Mormon*; Roberts, B. H., *New Witness*

For God, Volume II; Washburn, J. A., and J. N., *From Babel To Cumorah*.

Objective:

To show that righteousness entitles people to the blessings of the Lord.

What is it that keeps the world from enjoying the blessings of love, peace, and happiness?

It is as impossible to drive a bat into the daylight as to force unrighteous people into the presence and fellowship of God. The issue of life is clearcut: to live so that we may (1) share for ourselves the joys of righteous living, and (2) impress those who are not so living, with the value of a newness of life. This is our whole responsibility; it comprehends all the functions of existence.

Suggested Class Activities:

Read carefully the magnificent pronouncement concerning the destruction, found in III Nephi 9:1-9.

List the cities destroyed and the manner of their end.

What activities and acts led to these dire events?

Compare the fate of the inhabitants of those cities with the unspeakable joy that came to those who visited with the Savior. What satisfactions had they had to compare with this latter? Read Acts 10:34-35.

Make a list of churches which are known to you and your class. For whom is each one named? Now read and comment on III Nephi 27:5-11; this should be an interesting exercise.

Read III Nephi 19:16-32 and compare the scene they picture with the one portrayed in Matthew 26:36-46.

Let the class compare the wording of the Lord's prayer in Matthew 6:9-13; Luke 11:1-4 and III Nephi 13:9-13. Make a careful comparison. This exercise would be interesting for any meeting.

Study Helps:

1. What happened among the people between Christ's first and second visits?

2. Give the names of the twelve Disciples.

3. In Jerusalem, in Gethsemane, the Apostles fell asleep while Jesus went away to pray. What happened among the Nephites?

4. How well did Jesus know the Bible Scriptures? Prove your point.

5. According to Mormon's statement, what part of the record of Jesus' experience among the Nephites do we now have?

6. How many times did Jesus show himself to the Nephites?

7. What should be the name of Christ's Church? Give a good reason.

8. What is the importance of keeping records, according to Jesus' statement?

9. What promise was made to nine of the disciples, according to their wishes?

10. What promise was made to the three disciples? What was done later to destroy these three disciples?

Illustrative Stories:

Jesus did not lose contact with the world. He inspired such men as Wycliffe, Tyndale, Luther, Gutenberg, and Columbus to help bring about His great purposes. From then until now He has been willing to aid all who would ask His help. When He left He said: "I go to prepare a place for you," but we must let Him know we are coming. D. L. Moody, the evangelist, said he traveled to a city with another person. At the journey's end when he was comfortably located in his hotel, his former companion knocked at his door and exclaimed: "I cannot get quarters in this hotel; every room is taken. How did you manage to find one so easily?" "I just telegraphed ahead that I was coming," Mr. Moody replied.

Nephi, the son of Helaman, was the leader among the Nephites at the coming of Christ. Wicked unbelievers threatened the destruction of the few faithful believers unless the signs immediately occurred. Nephi seems not to have been thinking of his own safety when he went before the Lord and pleaded for the protection of his friends. "Be of good cheer, Nephi," a voice said, "fear not, for tonight shall the sign be given and tomorrow come I into the world." Nephi, then, heard the voice of Jesus the night before Jesus was born in Bethlehem in Palestine.

REVIEW AND QUIZ

Sunday, August 16, 1942

Use quiz questions in pupil's Manual.

GREAT CHARACTERS OF SCRIPTURE

Lesson 29. For August 23, 1942

References:

Read the complete narratives of the references given in the lesson.

Any Bible story book. Old editions of Religion Class Manuals contain much helpful material. Reynolds, George, *The Story of the Book of Mormon*; Washburn, J. A., and J. N., *Babel To Cumorah*. Scripture Reading, Joshua 24:14-15.

Suggested Class Activities:

And each of us has his golden goal,
Stretching far into the years.

And ever he climbs with a hopeful soul,
With alternate smiles and tears."

—E. C. Litsay.

Individually as these great men are considered, list two or three of the most outstanding characteristics. What made them great? Surely not educational advantages. Are the characteristics of greatness the same for all of them.

List a few great men of today. Compare them with the ones already considered. Are characteristics similar?

Let class discuss "why are people great. Is it education, nature, opportunity, etc.?"

Use a good map to locate homes of characters mentioned in the lesson.

Study Helps:

1. Where did Abraham first live? Trace his travels to Canaan.

2. Jerusalem is still a city. Ur, the boyhood home of Abraham, is gone. How might Abraham's posterity have fared had he remained there?

3. Who was Lehi? What sacrifice did he make?

4. How did Joseph save his father's family from starvation?

5. What was the most outstanding thing about Joseph?

6. Quote Daniel's request about food and drink.

7. Joseph in Egypt named Joseph Smith, (II Nephi 3:15-16) the modern prophet. Mention some ways in which they were alike.

8. Name and locate the original homes of all the characters mentioned in this lesson.

Illustrative Stories:

A great man was once asked, "What has most influenced your life?" He replied, 1—"When I first realized that I am a man responsible for my own actions; 2—when I came to realize that each twenty-four hours brought me one day nearer the end of earthly opportunity, 3—when I saw my mother lowered into the grave and fully realized what she had done for me. After all these I must not fail."

"Pray for me," asked a great man, "that I may have power to do more good without knowing it."

Dr. Guthrie met a little girl carrying a big baby. "Sure, lassie," he said, "that child is too heavy for you to carry." No, Sir," she answered, "he is my brother."

Goethe said, "Tell me with whom thou art found, and I will tell thee who thou art." Solomon said, "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." (Proverbs 13:20).

THE DOCTRINE AND COVENANTS

Lesson 30. For August 30, 1942

References:

Barrett, W. E., *The Restored Church*; Smith, Joseph Fielding, *Essentials in Church History*; Smith and Sjodahl, *Doctrine and Covenants Commentary*.

Objective:

To show that without modern revelation and the Doctrine and Covenants there could be no church of Jesus Christ of Latter-day Saints.

Suggested Class Activities:

Scripture Reading: Use for this lesson the Articles of Faith without comment.

"The spirit breathes upon the word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.

A glory gilds the sacred page
Majestic, like the sun;
It gives a light to every age,
It gives, but borrows none."

The following references are fair samples concerning the offices in the Priesthood and duties and responsibilities of each. Read these and see if it would be possible to form an organization assigning to each special duties. Apostle, Matthew 10:1-5; High Priest, Matthew 26:3; Seventy, Luke 10:1-3; Elder, Acts 4:5; Priest, Matthew 8:4; Teacher, Acts 13:1; Deacon, Acts 6:3.

Now read from the first part of Section 107 in the *Doctrine and Covenants*. You can profitably spend a little time in this exercise. Note carefully the difference in plainness. There are other sections in the *Doctrine and Covenants* dealing with Priesthood.

Discuss this question. The Old Testament says less about Priesthood than does the New Testament; and it does not at all deal with church organization. Suppose Jesus and His Apostles had depended upon the Old Testament, could there have been any Church of Christ?

Study Helps:

1. Why were there so many Christian churches in 1830?

2. The *Bible* names all the offices in the Priesthood. What is lacking?

3. What is the *Doctrine and Covenants*?

4. Why were so many revelations given to individuals?

5. How is the *Doctrine and Covenants* directly connected with the experience of the people? (Continued on page 352)



Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett,
Wendell J. Ashton, Kenneth S. Bennion

Subject: THE LIFE OF CHRIST
For Boys and Girls 14 Years of Age

LESSONS FOR AUGUST 1942

CONCERT RECITATION FOR AUGUST

"Surely the Lord God will do nothing,
but he revealeth his secret unto his serv-
ants the prophets." (Amos 3:7.)

NEW PATCHES ON OLD CLOTHES

Lesson 27. For August 2, 1942

Objective:

To portray the Protestant Reformation
for what it was: a great protest against the
Catholic Church, but not a restoration of the
Primitive Church of Christ.

References:

McGiffert, A. C., *Protestant Thought Before
Kant*, Scribner's 1936, pp. 1-99; Tanner,
George S., *Comparative Christian Religions*,
chap. 14; Bennion, L. L., *Religion of the
Latter-day Saints*, pp. 238-241; Bennion,
Adam S., *What it Means to be a Mormon*,
chaps. 8-10.

Any one of these references will give the
teacher helpful material.

Organization of Material:

A good question to motivate Manual read-
ing and discussion might be one like this:
Why was the Gospel and Church of Christ
not restored to the earth through Martin
Luther? And the answer:

I. Limitations of the Reformation—or
Why a Restoration Was Still Necessary.

A. Patch-Work.

Luther had, in the beginning of his activ-
ities, no desire to establish a new Church or
to restore an old one. He was simply try-
ing to reform the Mother Church of which
he was a member. He attacked, not the
theology and beliefs of the Catholic Church,
but its religious practices, such as the sale
of indulgences. He was careful to preserve
as much of the old as possible. His work
was indeed patch-work rather than building
anew or restoring fully the old.

Matt. 1:16, 17 illustrates the limitation of
the Reformation.

Again, the Reformation is comparable to
the remodeling of a very old house without
the remodeler having any preconceived or
carefully drawn plan for his work.

B. Old Errors Retained.

Luther retained many errors of Cathol-
icism in his Church: e. g. infant baptism, bap-
tism by sprinkling; the idea that man is evil
by nature, inheriting the sin of Adam, the
wrong conception of our Father in Heaven
in some ways, and others.

C. New Errors and Extremes Introduced.

He believed the *Bible* to be the final author-
ity in religion. In this he erred, for contin-
uous revelation is the source of true religion.
Luther looked to the past rather than to new
and fresh disclosures of our Father in
Heaven's Will.

II. Values of the Reformation.

A. Men learned to read the Scripture, and
to do their own thinking about religion. Re-
ligion came to belong more to the people.

B. The power of the Catholic Church was
partially broken. Men were more free to
think and live, and to appeal to God directly.

Enrichment Material:

Some mention should be made of Ulrich
Zwingli, the great Swiss reformer and of
John Calvin, the great French reformer
who lived and worked in Switzerland. Calvin
was the Father of Protestantism in France,
Holland, Scotland, England, and New Eng-
land. He has been called the spiritual father
of America.

BIBLICAL PROPHETS FORETELL ZION

Lesson 28, August 9 and 16, 1942

Objective:

To teach our students that the Restoration
of the Church of Christ was to coincide with
the re-establishment of the House of Israel,
and that it was predicted by Prophets of an-
cient Israel.

References:

Talmage, *Articles of Faith*, chapters 17-
19; Sperry, Sidney, *The Spirit of the Old*

Testament, L. D. S. Department of Education, 1940, chapters 4, 15 and 20.

Organization of Material:

With Lesson 28 we begin a new division of our work. Our discussions of the Ancient Christian Church both in the Old and New World lie behind us. Likewise the fate of the Church of Christ both in Europe and America. The rest of our course will lead up to and include the Restoration of the Church through Joseph Smith.

We recommend that you spend two Sundays on Lesson 28. Part of the time can be used as a preview of the coming lessons if you wish. And it will take considerable time to give the students a comprehensive view of ancient Israel and the message of her Prophets who looked forward to our day.

And so we leave Martin Luther and the age of the Reformation and go back in time to the founding of Ancient Israel as the chosen people of the Lord to achieve His purposes in the earth.

I. The Call of Abraham and the Covenant the Lord Made With Him. (Genesis chapter 12.)

a. How was mankind to be blessed through the seed of Abraham?

b. Who were his seed?

II. The Children of Abraham. (See chart on page 61 of Student-Manual.) Review briefly the story of Israel in Ancient Egypt and the Exodus out of Egypt back into Canaan. (Genesis 37-50.)

III. Political History of Israel in Canaan (Palestine). (See Chart in Manual, page 62.)

IV. The Fall and Scattering of Israel Predicted by the Great Prophets: Amos, Hosea, Micah, Isaiah, and Jeremiah.

a. Correlate these prophets with the history of Israel. (See charts of the Prophets in Enrichment Material below.)

1. Amos and Hosea were prophets to the Northern Kingdom, called Israel.

2. Micah and Isaiah were prophets to both the Northern and the Southern Kingdom, called Judah.

3. Jeremiah and Ezekiel were Prophets of Judah.

b. Their predictions of Israel's and Judah's downfall, e.g., (Micah 1:1-6; Jeremiah 29:17-19).

c. The fulfillment of these prophecies: 1. Israel fell before Assyria in 722 B. C., and the "Ten Tribes" lost their identity in history.

2. Judah held on until 586 B. C., when she was overthrown by

Nebuchadnezzar and his Babylonian army at which time many Jews were taken to Babylon. This marked the real beginning of the Jews as an international people scattered among the nations of the earth.

V. The Restoration and Gathering of Israel in the Last Days Also Predicted by the Prophets. References: Micah 4:1-3; Jeremiah 31:31-33; Deut. 30:2-5; Isaiah 11:11, 12, and others. (See Talmage, *Articles of Faith*, chapter 18, "The Gathering of Israel.")

In this lesson restrict your discussion to the promise of a restoration of Israel. Ensuing lessons will show the fulfillment of the promise.

Enrichment Material:

1. The Prophets of Israel.

Name	Approximate Date B.C.
Moses	1400-1200
Samuel	1040
Nathan	1010
Gad	1010
Elijah	875
Elisha	850
*Amos (Prophet of Righteousness)	750-745
*Hosea (Prophet of Love)	745-735
*Isaiah (Poet, Statesman, Prophet)	740-690
*Micah (Prophet of Judgment)	Younger contemporary of Isaiah
Zephaniah (the Orator)	626
Jeremiah (Prophet of Judgment and Love)	626-586
Nahum (the Poet)	612
Habakkuk	605-600
*Ezekiel (Father of Judaism)	597-550
Haggai (Prophet of Temple Building)	520
Zechariah (the Seer)	520
**Obadiah (Censurer of Ridicule)	730 (?) or much later
Malachi (the Lecturer)	450
Nehemiah (Statesman)	c. 450-350
Ezra	c. 400
**Joel	c. 400
**Jonah (Prophet of Catholicity)	c. 300 or earlier

*The greatest of the literary prophets.

**Dates in dispute.

2. Maps of the Ancient World showing the Kingdoms of Israel and Judah in Canaan and the surrounding Kingdoms of Assyria, Babylonia, and Egypt will be very helpful in this lesson.

THE BLESSING OF JOSEPH AND ITS FULFILLMENT IN AMERICA

Lesson 29. For August 23, 1942

Objective:

To acquaint the student with the great blessing upon Joseph who was sold into Egypt and its partial fulfillment in Book of Mormon history.

References:

Genesis, chapter 49 (Jacob's blessing on his Twelve Sons; Genesis, chapter 48 (Jacob's blessing on Ephraim and Manasseh, sons of Joseph); Alma 46:23-27; Nephi 10:17; Ether 13:1-11.

Organization of Material:

You might well ask, what is the connection between the blessing on Joseph and the Restoration of the Gospel and Church of Christ? This lesson is an attempt to answer this very question and to tie together Ancient and Modern Israel through Book of Mormon History and Prophecy.

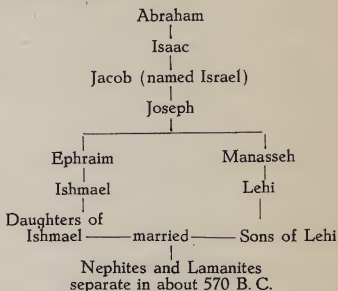
To begin the class you must arrest the attention of the students. Try it by recreating as vividly as possible the picture of Patriarch Jacob in extreme old age about to bless his twelve sons? What kind of blessings would he give? Which sons received the greatest blessings (Judah, and especially Joseph)? Why?

- I. The Blessings on the Twelve Sons, and Ephraim and Manasseh. (Read Judah's, Joseph's and one or two other blessings)
- II. Joseph's Blessing (Genesis 49:22-26).
 - a. Why was it the greatest?
 - b. How was it to be fulfilled?
- III. The Fulfillment of Joseph's Blessing.
 - a. Not recorded in the Bible, which is largely a record of Judah and his posterity.
 - b. As told in the Book of Mormon.
 1. The promise to the seed of Joseph in America (II Nephi 1:9-10).
 2. The story of the seed of Joseph in America. (See enrichment material.)
 3. Joseph's blessing partially fulfilled in Book of Mormon history.
 - a. Large posterity.
 - b. Many noble descendants.
 - c. A great knowledge and many blessings of the Gospel were had among the Nephites.

- d. A record of the Gospel preserved in the Book of Mormon to come forth in our day to aid in the Restoration.

Enrichment Material:

History Chart (showing relationship of Nephites and Lamanites to Joseph, who was sold into Egypt):



From 570 B.C. to Christ, Nephites and Lamanites were engaged in almost continuous warfare, with great prophets preaching repentance.

From A. D. 30-230, a reign of peace prevailed.

From A.D. 230-421 warfare was again continuous.

421 A.D. marked the destruction of Nephites and the hiding of records which were translated by Joseph Smith and published as the Book of Mormon.

Application:

The Book of Mormon itself reveals the fulfillment in good part of the special blessing given to the seed of Joseph. Our next lesson will reveal what the Book of Mormon says about the future fulfillment of Joseph's blessing in our day.

NEPHI VIEWS OUR DAY

Lesson 30.. For August 30, 1942

Objective:

To instill in the minds of our students faith in the Book of Mormon, and in North and South America as a land of promise unto those who will serve our Heavenly Father.

References:

I Nephi 13; Talmage, Sunday Night Talks, No. 28.

Organization of Material:

Nephi lived on a continent in which two

peoples—the Nephites and Lamanites—were at war. The latter were hateful and bitter indeed toward the Nephites. What was to be the history of these mutually antagonistic peoples in America? Who could say?

Under the inspiration of our Father in Heaven, Nephi foresaw what was coming to his people in the next 2400 years and described it accurately way back in about 575 B.C. Let us think ourselves into his position and look into the future of American history. At this point the students could read Lesson 30 in the Manual which is, in the main, direct quotation from 1 Nephi 13, broken up by sub-headings which help to organize the lesson material.

Divide your blackboard space into two sections. On the left hand side write the heading: *Nephi's Predictions*. On the right side, write the heading: *Their Fulfillment*. As the students read the Manual or Nephi, chapter 13, have them fill in Nephi's prediction. Afterwards have them fill in the actual fulfillment of these predictions in American history. At the conclusion of the lesson period, the blackboard should read something as follows:

Nephi's Predictions

1. He beheld many nations of Gentiles separated from the "seed" of his brethren by many waters.
2. The Spirit of God moves upon Gentiles to cross the waters.
 - a. One man.
 - b. Other Gentiles out of captivity.
3. Gentiles prospered and were delivered from the hands of other Gentiles.
4. A Book brought over by the Gentiles, a record of the Jews.

5. Nephi's "seed" and Lamanite "seed" to be preserved in the Land.
6. The Gospel to come to Gentiles after their struggle with Lehi's "seed" in America.
7. Nephite record to preserve the Gospel and to come forth among the Gentiles.
8. Record of Jews and Nephites to become one book.
9. Gentiles to be greatly blessed in America, if they "harden not their hearts against the Lamb of God."

Their Fulfillment

1. European nations.
2. a. Columbus.
b. Pilgrim fathers and other oppressed peoples.
3. Pilgrim Fathers and others delivered from power of mother country—England.
4. The Bible.
5. Colonists do not utterly destroy Lamanites.
6. Restoration of the Gospel through Joseph Smith.
7. *Book of Mormon* plates translated by Joseph Smith.
8. *Bible* and *Book of Mormon* both accepted as the Word of God in the Restored Church.
9. Suggest the Blessings in America. The fulfillment of this prophecy in good part lies in the future and will depend upon us.

Application:

In this lesson our purpose has been to outline the story of the Restoration. In succeeding lessons we shall go into detail on each prediction made by Nephi.

THE SUNDAY SCHOOL "QUIZ" HOUR

Can a carpenter work without tools? Or a student without books? As a teacher in the Sunday School what are your tools? Do you have them?

Teacher: Do you want to make your work easier for yourself? Then put a Manual in the hands of every pupil.



Juniors ~



General Board Committee: Junius R. Tribe, Wallace F. Bennett,
Wendell J. Ashton, Kenneth S. Bennion

Subject: THE RESTORED CHURCH
For Boys and Girls 12 and 13 Years of Age

LESSONS FOR AUGUST, 1942

Note to Teachers:

Of the five lessons in this month only one, the first, is constructive in the usual sense. The other four concern the expulsion of the Saints from Missouri.

All of them, however, may be made faith-promoting by emphasizing the courage, fortitude, and heroism manifested by those who experienced these persecutions.

It might, therefore, be a good thing to begin each lesson with a question, varied, of course, in each one, which aims to bring out a condition well known to the class, or experienced by them, where they had to make decisions to give up what they prized very much in order to be true to their higher qualities of spirit. These need not be important in the absolute sense, but only important under the circumstances to those who participated in them.

In this way each lesson may be constructive.

A LEAP ACROSS THE OCEAN

Lesson 28. For August 2, 1942

Readings:

The Manual, of course, which gives the material in brief; the *Life of Heber C. Kimball* (Whitney), if available, which gives an account of this mission in great detail. The teacher might read this latter and then select such particulars as he thinks might be interesting to the class.

There are, of course, many secondary accounts, any one of which, in the absence of first hand sources, will furnish details: *Essentials of Church History* (Smith); *One Hundred Years of Mormonism* (Evans); *The Heart of Mormonism* (Evans); the *British Mission* (Richard L. Evans).

Objective:

Each of us can do something to make the Restored Gospel known to the world.

The intention in this objective is to bring the material down to the understanding and experience of boys and girls of ages in this class. At least this should be done when the time comes for the application of the lesson-material to the members of the class.

Outline of Material:

- I. A Call to England:
 - a. The occasion
 - b. Heber C. Kimball:
 1. Sketch of him to this time
 2. His character
- II. A Strange Tieup:
 - a. Parley P. Pratt in Canada
 - b. His success there
 - c. Conversion of the Fieldings
- III. Missionary Work in England:
 - a. Arrival of the missionaries there
 - b. First preachings there
 - c. First baptisms
 - d. Separation of the missionaries
 - e. Elder Kimball's success
 - f. Others' success
- IV. Some Incidents of this Mission:
 - a. Chatburn conversions
 - b. Daily baptisms
- V. Results of this Mission:
 - a. In converts
 - b. In faith

Lesson Enrichment:

Try to visualize this English mission. The Church was seven years old. Two places were still in the public eye so far as the Saints were concerned—Ohio and Missouri. There was trouble at both places, however: apostasy and rebellion. It was a critical time for the Prophet.

Then this mission came. It was the first really foreign mission in the Church. The results were better than could have been expected. Many joined the Church. Here was proof that others besides Americans would be interested in the New Movement. Up to date more than one hundred thousand persons have been brought into the Church in the British Isles—more than from any other nation.

How many members of the class are descended from English converts? It will be interesting to know.

On the subject of missionary preparation President Joseph F. Smith once said this, which still holds: "Brethren are not sent on missions who have not themselves a testimony of the truth of the work of the Lord. It is deemed inconsistent to send men out into the world to promise to others through obedience to the gospel that which they have

not themselves received. Neither is it considered proper to send men out to reform them. Let them first reform at home if they have not been strictly keeping the commandments of God."

Questions:

Would you like to go on a mission some time? If so, now is the time to begin your preparation. What particular things are necessary in a good missionary, in view of what President Smith says above?

(The word of wisdom, honesty, truthfulness, tithing, chastity, and attendance to the duties expected of a good Latter-day Saint.)

What can we do now to help missionary work? (Mainly to show that our religion makes us better.)

THE CHURCH MOVES TO MISSOURI

Lesson 29. For August 9, 1942

Readings:

The Manual, first of all, for both teacher and pupil; then a one-volume history of the Church, like the *Essentials in Church History* (Smith), since the source material books are too voluminous. Incidents may, however, be chosen by the teacher from the *History of the Church*, to tell the class or to furnish individual assignments.

Objective:

Let us be reasonably content with what we have, but not with what we are.

This objective, which grows out of the lesson material, will be clear after a while.

Outline of Material:

- I. Zion Still Dear to the Saints:
 - a. Why the Saints went to Upper Missouri:
 1. They had a right to go there
 2. They did not want to go too far away from their Zion
 - b. Numbers flocking there
- II. First Glimpses of the New Home:
 - a. A wilderness
 - b. Uninhabited, mostly
- III. How the Place Looked Afterwards:
 - a. Population
 - b. Improvements:
 1. Homes
 2. Public buildings
 - c. Political government
- IV. The Kirtland Company:
 - a. Why so called
 - b. Who were in it
 - c. Organization
 - d. Journey
 - e. Arrival in Upper Missouri
- V. Prospects in the New Home

Lesson Development:

One good approach might be a question as to who in the class has ever had to exchange one home for another—that is, in different parts of the country.

What attitude did they take (a) toward leaving the old home and (b) toward the new home?

Remember the family of Lehi? Two of his sons had one attitude and two, another. Who were the sons? What attitude did each take? What were the results on themselves and on their descendants?

This last might make a good assignment for one or two members of the class. The matter, of course, is to be found in the *Book of Mormon*.

Next take the points of the lesson in the order in which they are given in the Manual. Do not, however, spend too much time on each, but try to cover the entire lesson so as to leave sufficient time to consider other aspects.

Questions:

How many States were there in the Union in the year 1836? When was Missouri admitted into the Union? Tell about the Missouri Compromise. What did this mean as to conditions in that State? How was this condition related to the Mormons there?

What bearing on the situation did the fact that Missouri was the westernmost State in the Union, have in relation to the Latter-day Saints there? Would this account in part for the brutality of the settlers there toward the Mormons?

Give as many of the characteristics of the Saints who settled in Upper Missouri as you can. What bearing would these have on the situation?

Application:

Out of this welter of facts the teacher should select such points as the class may be able to apply today.

There is the industry of the Saints, for example, and the quickness with which the country was settled by them and built up. How may the members of your class show their industry (a) in their homes, (b) in their community? Then there is the way in which the Saints made up their minds to be satisfied with their lot, since they could not have a better one. And here we return to the objective.

They showed their intelligence in making the best of a disagreeable situation, instead of sitting down and letting things take their natural course. How may we do the same?

MORE TROUBLE IN MISSOURI

Lesson 30. For August 16, 1942

Readings:

The same references and text as in the previous lesson.

Objective:

One should always be courageous under conditions that invite us to be cowardly, as the Saints were in the Missouri of this period.

As will be seen, the aim of this lesson stems from the material in the Manual. The Saints were in a hard situation. They might have given up their belief in Joseph Smith as a prophet, with their other beliefs in revelation, and lived in peace with their neighbors. But they did not. They preferred to hold fast to these convictions.

Herein is the main lesson which we learn from these terrible events.

Our situation is somewhat different today. Other temptations assail us. It is really the same situation, however, only in disguise. If we yield to the temptations in our way, we give up to some extent our beliefs in the things which we are expected to hold on to. What are these? That is the other aspect of the objective.

Outline of Material:

- I. A Political Election:
 - a. Gallatin, Daviess County
 - b. What happened there and when
 - c. The consequence to the Saints
- II. The Fire Spreads:
 - a. The Prophet goes to Gallatin
 - b. Why he goes there
 - c. A meeting with Black
 - d. Consequences
- III. An Incident:
 - a. Situation in De Witt
 - b. Joseph Smith goes there
 - c. The dangers
 - d. Why he went there
 - e. Abandonment of the town
 - f. Journey to Far West
- IV. Orders to Leave—or Else:
 - a. Who issued the orders
 - b. Why he did so
 - c. His right to do that
 - d. Acceptance of the situation by Saints

Lesson Helps:

This lesson might well revolve around one of two points, according to the preference of the teacher.

First, the incident about the Prophet at De Witt. If this phase be taken as the base of the lesson, the material might follow this outline: (a) who Joseph Smith was, and

something about his life, with the emphasis on his bravery and courage; (b) the critical situation in De Witt, which was only a sample of that which prevailed in all the places where the Saints had settled in Missouri; (c) the hazards which confronted the Prophet in trying to reach the town, for it was surrounded by mobbers; (d) the efforts made by him in behalf of the Saints there, which included an appeal to the governor through some non-Mormons in the place; and (e) the evacuation of the town, when matters came to a head. After this the situation found in De Witt might be broadened to cover the whole of Upper Missouri, so far as the Saints were concerned. Thus the details might be centered in a person.

Or, second, the lesson might be built around the idea of the courage with which the Saints as a whole met the situation in Upper Missouri. In this case the thread would take on this form: (a) the opposing forces in this part of the State; (b) the motives back of each; (c) the crucial place of the faith of the Saints in the situation, for they might have lived at peace with their neighbors if they had been willing to give up their religion; (d) the consequences to them since they did not apostatize.

The material for this reorganization of the lesson may be found in the *History of the Church*, Vol. III, chapters 6, 7, and 8.

Application:

This has already been indicated. The main thing, of course, is to bring it down to the present life and experience of the class members.

HOW MOTHER SMITH WENT FROM MISSOURI TO ILLINOIS

Lesson 31. For August 23, 1942

Outline of Material:

- I. The Family before the Departure:
 - a. Who Mrs. Smith was
 - b. Her family
 - c. A wagon at last
- II. The Journey to Illinois:
 - a. The first night
 - b. Rain the following day
 - c. Stay at a farm house
 - d. Reception there
 - e. The last six miles to the river
 - f. The arrival at Quincy
- III. Other Items of the Exodus:
 - a. Brigham Young as director of exodus
 - b. A group lost in the woods
 - c. The case of Patriarch Joseph Smith
 - d. The case of Edward Partridge

Readings:

The Manual, of course, by both teacher

and pupils; the *History of the Church*, Vol. III, chapter 8, the teacher selecting such items as he thinks will be interesting to the class; *Charles Coulson Rich—Pioneer Builder of the West*, Evans, which contains details not hitherto published on this aspect of the subject, chapter 3.

Objective:

The same as for lesson 30.

Lesson Development:

What point of contact can you think of, to bring home to your class the matter in this lesson? That, of course, is the first thing to be done.

Then there is the material itself. This may be presented by the question-and-answer method or by the discussion method, in which the entire class takes part. The teacher should be the director. The material ought to be followed as outlined here. Finally, there is the application of the lesson. What things and attitudes may be deduced from the material presented? Remember that the ideal class "recitation" is the one in which the greatest number of the pupils take part.

WHAT HAPPENED TO THE PROPHET

Lesson 32. For August 30, 1942

Outline of Material:

- I. Occasion:
 - a. Point of contact
 - b. Arrest of the Prophet
 - c. How this came about
 - d. Charges against him
 - e. Other leaders arrested
- II. Court Martial:
 - a. What such a trial is
 - b. The first night in camp
 - c. Result of the trial
 - d. How the prisoners were saved
 - e. General Doniphan
- III. In an Independence Prison:
 - a. The town of Independence
 - b. Exhibition of the prisoners
 - c. The Prophet's talk with a woman
 - d. Mistaken notions about the Prophet

- IV. A Scene in Liberty Jail:
 - a. The situation
 - b. The guard
 - c. The Prophet's rebuke
 - d. Result and reason
- V. The Prophet Gains His Freedom:
 - a. Dilemma of the authorities in Missouri
 1. Had nothing against the Prophet
 2. Yet they did not want to let him go
 - b. The intoxicated guard

Objective:

"The wicked flee when no man pursueth, but the righteous are bold as a lion."

This is one of Solomon's proverbs (28:1). It does not necessarily mean an actual running away of the wicked; it may be applied easily to the situation we find the Prophet in, in this lesson. The guard quailed because they were wrong, and the Prophet was bold and courageous because he was right. It is the way of right and wrong, eternally.

Readings:

Besides the Manual and this *Instructor* material, it would be well for the teacher to read the first hand matter on the incident of the prison scene. It will be found in the *History of the Church*, Volume III, pp. 193-4, with the footnote.

Lesson Enrichment:

Colonel Hinkle kept a store in Far West. After the imprisonment and after the release of Amasa M. Lyman, the Colonel came to Elder Lyman and proposed to him that the two of them take the Church away from the Prophet and go somewhere else. Hinkle told Lyman that the Prophet would not escape alive, but would be shot. This is recorded in Lyman's Journal at the time, but has never been published.

This is evidence that Hinkle planned to give up Joseph Smith and his brethren to the officers of the militia.

Application:

The application of this lesson should not be hard to make. Look for situations in the lives of your pupils in which they may be courageous.

A Book - - -

Out of the East has rolled
Wealth that is strange and fair—
The sunset jewels, the rainbow of silk, and
rare
Perfumes and fruits unknown to men of old.

But the fairest and strangest of all
Was a book with a golden tale
Of a prince who wore no sword nor coat of
mail,
Won no rich land, and seemed in shame to
fall,
But gave the world a breathing hope—and a
call.



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman;
Marion G. Merkle, Archibald F. Bennett

Subject: OLD TESTAMENT STORIES
For Boys and Girls 10 and 11 Years of Age

ALMA, THE YOUNGER Lesson 28. For August 2, 1942

Objective:

To emphasize the virtue of honoring our parents by obeying their teachings.

Point of Contact:

1. Ask one of the class to recite the fifth commandment.

2. Have the class name some of the little ways in which we offend our parents, and some of the things we might do to better honor them.

Teaching Suggestions:

This is the story of five wayward boys who were severely brought to their senses by the rebuke of an angel. It is a story of ingratitude and lack of appreciation which resulted in great sorrow to two fathers, until, in answer to the prayer of one of the fathers, the boys were stricken and turned from their evil ways. It is a story that should be made to touch the heart of every boy and girl.

The class should be led to understand the mean ingratitude of Alma and the sons of Mosiah. No sacrifice was too great for their fathers in their behalf. Yet, they went about destroying the faith of the people and causing trouble on every hand. The senior Alma's only recourse was to prayer, and that prayer was answered with a striking rebuke delivered to his son by an angel from heaven.

The change that came in the lives of these young men was one that brought a joy as great as the sorrow that preceded it. The Lord has repeatedly commanded that children should honor their fathers and mothers, and this lesson offers a beautiful opportunity to teach this sacred law, through illustrating the sorrow that comes of disobedience and the joy that comes of obedience.

Enrichment:

The objective may be furthered by reviewing the stories of Laman and Lemuel as disobedient sons in comparison with Nephi. The parable of the Prodigal Son, found in Luke 15: 11-32, is a beautiful presentation of the sorrows and joys that come to both sons and fathers, depending on their relationship. The students should be made to

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feel that nothing will bring greater satisfaction to their parents, or to themselves, than obedience to the teachings of their mothers and fathers.

Desired Outcome:

A greater willingness and an increased desire to live up to the teachings of Father and Mother.

ALMA, A VALIANT SERVANT OF GOD

Lesson 29. For August 9, 1942

Objective:

To emphasize the need for unceasing vigilance against the forces of evil.

Point of Contact:

As the class names them, write on the board all of the democracies now found in America. This will serve to introduce the story of the first years of the first New world democracy founded among the Nephites many centuries ago.

Teaching Suggestions:

As indicated in the suggested objective this is basically a story emphasizing the need for constant vigilance against the forces of greed and selfishness, the forces that rob the people of their freedom and rights, that foster wars, and hatred and sorrow.

In the new republic formed under the direction of King Mosiah there were those who insisted on going their selfish ways and trying to lead the people into spiritual darkness and political bondage. The younger Alma, the boy whose conversion had been so remarkable, stands out as a valiant champion of truth, freedom and equality. It is significant, and this is worthy of emphasis, that when he reached a point where he had to choose between devoting himself to things spiritual and things political, he chose to use his strength in spiritual leadership. He knew full well that men and women could never live together in political harmony unless their hearts were right. This is a significant thing for us to bear in mind in our time.

Enrichment:

The daily newspaper will furnish enrichment for this lesson, with its countless stories of modern Nehors and Amlicis, who in their selfishness and lust for power have stirred the world into a spirit of hatred and have tried to rob men of their liberties and blind them spiritually.

But not only as nations must we be on the alert against the disturbing forces of evil; these forces try to pry themselves into our own hearts, to color our thinking and destroy our spiritual strength. Let the class discuss these forces in relation to themselves, and means of defense against them.

Desired Outcome:

A new consciousness of the evil influences at work about us, and an increased resolve to guard against them.

ALMA AND AMULEK

Lesson 30. For August 16, 1942

Objectiver

To emphasize the fact that the Lord will always raise up friends unto the righteous.

Point of Contact:

List on the board, as the class names them, a few reasons why the Church follows the practice of having missionaries travel in pairs. Among these are companionship, resistance to evil, and the virtue of having two witnesses. This will serve as an introduction to the story of Alma and his great friend, Amulek, to whom the Lord directed him.

Teaching Suggestions:

The lesson should lead up to the discouragement facing Alma after he had been rejected from Ammonihah. Discouragement is a weapon which Satan has always used against missionaries. But Alma knew the source of strength under such conditions. In his hour of loneliness the Lord sent an angel to him. And in following the instructions of an angel Alma found a friend who was to become his companion, his powerful witness and his helper.

Likewise, when Alma and Amulek returned to Ammonihah the Lord raised friends unto their cause. The Lord has never left the righteous to stand entirely alone.

Enrichment:

The human heart longs for companionship, and although their friends have not always been able to defend them against their enemies, the righteous have never been without those who believed in them, and comforted them and bore witness of their work.

Even though Peter and the other disciples forsook the Savior for a short time, they became powerful witnesses of His divinity.

There are stories without number in sacred literature and the experiences of missionaries and members of the Church which can be used to further this theme. Joseph Smith was given witnesses to the reality of the sacred record. John Taylor, Wilford Woodruff, Heber C. Kimball and others were enabled to go on missions and accomplish mighty works through friends to whom the Lord directed them. In the dark days of 1857-58, when the entire United States was against the Mormons in the West, Col. Thos. L. Kane came to them as a friend.

The students should be made to feel that they will not be left entirely alone, socially, or otherwise, if they keep the commandments of God.

Desired Outcome:

A renewed determination to do what is right regardless of the circumstances.

ZEEZROM, THE CONVERT

Lesson 31. For August 23, 1942

Objective:

To illustrate the principle of repentance.

Point of Contact:

Write the word *repentance* on the blackboard and ask the class to tell what it means.

Ask someone to recite the fourth Article of Faith. Perhaps one of the students can give a good reason why the principle of repentance is listed where it is—between faith and baptism.

Teaching Suggestions:

This story beautifully illustrates the saving principle of repentance. It is the story of a bitter opponent of the work of God who was finally brought to his knees and was accepted by the Lord in spite of the terrible extremes of wickedness to which he had fallen. It illustrates the fact that the saving grace of our Father in Heaven reaches even to those who have opposed His work with all their strength.

Care should be taken, however, to see that the students do not get the idea that they can go to any ends of evil and receive forgiveness without suffering. It should be made clear that even though Zeetzrom repented and was given baptism, the work of evil he had done was almost beyond repair in that he had led others into sin who did not repent. Then, too, he suffered terrible pangs of remorse over his past wickedness and the tragedies that had come of it. While it is

never too late to repent, the sooner one forsakes one's sins, the greater will be his happiness.

Enrichment:

Other powerful opponents of the work of God have, through one means or another, been brought to repentance and have afterwards become powerful defenders of the truth. In this connection review the stories of Paul and the younger and elder Almas.

Desired Outcome:

A better understanding of the principle of repentance and an increased desire to act accordingly.

KORIHOR, THE ANTI-CHRIST

Lesson 32. For August 30, 1942

Objective:

To show that disobedience to the warnings of the prophets results in sorrow and death.

Point of Contact:

A daily newspaper headlining the world's sorrows that have resulted from disobedience to the teachings of the Gospel will serve to introduce the lesson.

Teaching Suggestions:

This lesson deals with a city and an individual, both of whom had been warned by

Alma and Amulek to repent of their wickedness, and that unless they did repent, sorrow would come upon them. Communities and nations are subject to sin and punishment just as individuals are.

It makes clear the terrible extent to which people may go in opposing the work of God, and indicates the necessity for constant vigilance on the part of each of us, lest we find ourselves opposing righteousness and bringing condemnation upon our heads.

It also illustrates the fact that the Lord will not destroy our people nor allow destruction to come upon them without first warning them through His prophets; but that once they have been warned, they are without excuse.

In a positive light, it emphasizes the joy and peace of righteousness and obedience. The lesson should be closed on a positive note of this kind.

Enrichment:

Other cities such as Babylon, Tyre and Sidon and Jerusalem fell as the prophets had predicted after they failed to heed the warnings given them. The great Jaredite nation was destroyed for its failure to obey the commands of God.

Desired Outcome:

An increased love for truth, and a strengthened will to obey the teachings of the Church.

Seniors (Concluded from) page 341

6. The plan of the Gospel, church, and Priesthood organizations came a little at a time as needed. What is the value of such a procedure?

7—Read Section 13 of the *Doctrine and Covenants*. Under what conditions was it given?

8. In what ways were the revelations in the *Doctrine and Covenants* given?

9. For whom were the revelations given, the church alone, or is all the world included? Prove your answer by reading from the lesson.

10. How did the *Doctrine and Covenants* become Scripture, binding upon the members of the Church?

Illustrative Stories:

Uncle Peter was driving his team over a very steep, rocky road. He was sitting on

the spring seat atop the double-bed wagon box. Beside him was Aunt Martha, his wife. She was happy and unconcerned. "Aren't you afraid up there, Aunt Martha?" asked a friend whom they met. "Not at all" said Aunt Martha, smiling. "Peter's got the lines." Likewise Joseph Smith was unafraid in the troubles which beset him, for God held the lines.

Men have marvelled that Joseph Smith could accomplish so much in so short a time. He must have saved and wisely used every moment. "In a certain room there are furnaces for smelting gold. The floor is covered with an iron grating, which catches the minute particles of gold-dust that float invisibly in the air. It is said that \$8000.00 worth of gold is saved each year. Tiny particles make the nuggets, as seconds multiply into precious hours."



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg, Albert Hamer Reiser

Subject: CHILDREN'S CHURCH HISTORY

For Boys and Girls 8 and 9 Years of Age

LESSONS FOR AUGUST, 1942 SALK LAKE, THE MOTHER OF SETTLEMENTS

Lesson 28. For August 2, 1942

A map of the western states will be helpful for the presentation of this lesson. Allow the children to point out the familiar places, such as the Great Salt Lake and Salt Lake City. Then as each of the places mentioned in the lesson is talked about, have some pupil locate it on the map.

If a printed map is not used, draw one on the blackboard. As each place is mentioned, have it located, marked and written on the blackboard. This may be even more effective than to use a printed map. It will show clearly the spread of pioneer settlements throughout the West.

Many interesting stories can be told about the Mormon settlement of the West. *Pioneer Stories*, recently compiled by Preston Nibley; *Mormon Settlement of Arizona*, by McClintock; and *Mormon Colonies in Mexico*, by Romney are excellent sources of such stories.

In addition to the stories, many of the places are interesting because of local natural wonders, or for some other reason. Examples, Southern Utah, the colorful canyons. San Juan, the unusual rock formations at the natural bridges and in Monumental Valley; Arizona, the Grand Canyon and the Painted Desert; Idaho, the Snake River; Wyoming, Yellowstone Park; Colorado, Mesa Verde and the Cliff Dwellings.

Help the children to associate some story, or some famous place or natural wonder with each of the settlements. This will help them to remember and will create interest in each place.

Emphasize the point that the Mormon pioneers made their homes in a beautiful and interesting part of the world.

The main point to stress is that they always took their religion with them. They built homes, schools and churches. They held Sunday Schools and other meetings right from the earliest days of their settlements. They went about doing good to their neighbors, the Indians and strangers from the beginning of their settlements to the present.

Apply these points to the children today —What can they do to carry on, wherever they may live.

Have the children read the lesson in the Manual, for a summary of the whole lesson and for the emphasis which repetition gives. Motivate the reading by the quiz.

"Our Mountain Home so Dear" (No. 139) and "Proud? Yes of Our Home in the Mountain" (No. 200) may be sung as appropriate enrichment of this lesson.

PIONEER SCHOOLS

Lesson 29. For August 9, 1942

Contrasts between the life of pioneers and of children of today should do two things: (1) Help the children to understand, appreciate and admire the pioneers; (2) Increase the children's gratitude for and appreciation of the benefits and advantages they enjoy.

This study of pioneer schools offers an approach to these purposes, beginning with experiences near to the child and his interests. Have the children read the Manual to get ideas about pioneer schools. Then the lesson may proceed with a period of playing at going to a pioneer school. Since you cannot reproduce the conditions, setting and equipment of such a school, it will be necessary to describe them or show pictures.

Next conduct a reading lesson as it would be conducted using the *Bible* as the text book.

Follow this with a pioneer "spelling bee." Use words of pioneer connotation such as, oxen, canyon, seagull, plains, yoke, rifle, Indian, sage-brush, sago lily, crickets, log cabin, buck-skin, pioneer.

Next, have a pioneer writing lesson. Obtain a slate and slate pencil from a local variety store. Have some of the children use charcoal and a smooth board. Let others use the palm of the hand for writing surface and the pointer finger for a pencil.

Conclude by having the children tell what they hope to be and what they enjoy doing in school. Give them opportunity to tell what they are thankful for.

The Founding of Utah, by Levi Edgar Young, page 295 to 315 is an excellent source of material on this subject.

PIONEER GOOD TIMES

Lesson 30. For August 16, 1942

Helping the children to know the many sides of pioneer life as the means of giving them a true idea, a clear understanding, and an adequate feeling about the pioneers.

This lesson deals with pioneer recreation and the sources from which the pioneers gained relaxation and pleasure.

Start the class into reading the lesson in the Manual by assigning the making of a list of pioneer pleasures. The list can be made up from the Manual.

With the list on the blackboard, select as many pleasures and pastimes as time will permit and describe each.

Story telling and singing were favorite fire-side pleasures. The class can enjoy these. Use the story books of pioneer experiences, referred to in earlier lessons. Old time hymns and songs were sources of enjoyment.

The beauties of nature in the midst of which the pioneers lived in the west were other sources of delight. The enchantment of clear, star light in the dark blue skies over mountains and valleys; the flood of moonlight over the rugged mountains; the dying embers of the summer sun; the rosy glow of the setting sun in the cloud-flecked sky; the purple haze on the silver sage; the grandeur of red sandstone canyons; the sparkling streams and lakes; and the verdant woodlands were joys which delighted the souls of the pioneers as they delight us today in our colorful land of glory. Help the children to appreciate the beauty of their own home lands. Find something beautiful, however small and obscure and give the children reason for being enthusiastic in their enjoyment of it.

The pioneers were thankful for everything which helped to make life sweet and beautiful for them.

"Earth With Her Ten Thousand Flowers" (No. 75); "O Ye Mountains High (1st Verse)" (No. 198); "Verdant Spring and Rosy Summer" (No. 180) are good songs for this occasion.

PIONEERS AND THE SABBATH

Lesson 31. For August 23, 1942

A former lesson on the Sabbath Day (No. 23, June 28, 1942) stresses two important aspects of the subject: (1) The importance of the Sabbath as a day of rest; (2) It's importance as an opportunity to worship the Lord. That lesson had its setting in the conditions of pioneering across the plains

when every day was very important and precious.

This lesson is set in the conditions which prevailed in the Valley as the pioneers were endeavoring to establish themselves in their new home land. Work and lots of it was necessary. Rest was equally important.

The pioneers as they crossed the plains found opportunity on the Sabbath to keep up their faith and fervor. Their Sabbath days in the Valley were devoted to the same purposes but another was added. On the Sabbath day they planned their religious activities for the week days to follow.

This is the special point for emphasis in this lesson. The value of one's religion to him is to be determined by the consistency and sincerity with which one uses it in his daily life. For the children, we should phrase it like this: Every day we live can be as beautiful as the Sabbath Day, if we will do our best to keep the good spirit of the Sabbath Day always in our hearts.

Our Sabbath Day resolutions can give tone and purpose to every day. (1) On the Sabbath Day we worship the Lord. We can and should worship Him every day. (2) On the Sabbath Day, it is lawful to do good. We can and should do good every day. (3) On the Sabbath Day, by partaking of the Sacrament, we promise to keep His commandments, that we may always have His Spirit to be with us. This gives us a noble, righteous purpose to guide us every day.

By such emphasis, aim to cause the children to sense the importance of the proper observance of the Sabbath Day.

Use the lesson in the Manual to show how the pioneers observed the Sabbath. Stress the point that it represented the main reason for their being Pioneers in that what they did on the Sabbath represented their willingness to devote their lives to the work of the Lord at all times.

This lesson added to lesson 23 is an illustration of advantageous repetition of a subject with the addition of new material and new emphasis.

It gives good opportunity to emphasize the good sense of making one's religion useful seven days a week and to stress the importance of making the Sabbath the leader of all the days. Teachers may be able to develop some effective way of illustrating the idea that by making the Sabbath a model or ideal day and by striving to make every day as good, we make our lives good and beautiful.

Many excellent songs by their words and beautiful music will help you to sing these principles into the hearts of the children:

(Continued on page 357)



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry
For Children 6 and 7 Years of Age

LESSONS FOR AUGUST, 1942

UNDERSTANDING, FORGIVENESS, PUNISHMENT

- I. Understanding and Forgiveness In Our Everyday Home. Primary—Understanding Ourselves.
- II. Understanding and Forgiveness In Our Community. Primary—Understanding Our Community Helpers.
- III. Understanding and Forgiveness In Our Sunday Home. Primary—Understanding Acts Which Adults Perform.
- IV. Understanding and Forgiveness In Our Earthly Home. Primary—Understanding Acts Adults of Other Parts of Our Earthly Home Perform. Adults of the Bible.
- V. Understanding and Punishment. Primary—Understanding and Punishment In Our Everyday, Sunday, and Earthly Home.

THE PRODIGAL SON REPENTED AND WAS FORGIVEN

Lesson 31. For August 2, 1942

Objective:

To discover how the Prodigal Son finally learned to understand and forgive himself and was forgiven by his family.

Text:

Luke 15:15-25.

Memory Verse:

"For if ye forgive men their trespasses, your heavenly Father will forgive you." (St. Matthew 6:14.)

Song:

"Forgiveness," *Little Stories In Song*, Deseret Book Company.

Lesson Story:

The Son Who Came Back Home. (See *The Book of Life*, Vol. I, page 64.)

ELISHA UNDERSTOOD AND FORGAVE HIS ENEMIES

Lesson 32. For August 9, 1942

Objective:

To teach that when misunderstandings

arise, we, as well as the other person, are jointly responsible.

Song:

"Forgiveness," *Little Stories In Song*, Deseret Book Company.

Memory Verse:

"Teach me, dear Father, to freely forgive
All who may seem unkind to me."

To Teachers:

Teachers, read, if possible, from pages 160 to 175 of *Bible and Church History Stories*. For those who cannot secure the book we quote the following to help you present this lesson.

"Word came that Elisha was in the city called Dotham; so the king sent a vast army to surround the city and take Elisha.

"Elisha's servant rose early in the morning and went forth and saw to his amazement that the city was surrounded by this great army. He hurried to tell Elisha and said, 'Alas, my master! How shall we do?'"

Elisha answered, "Fear not; for they that be with us are more than they that be with them."

And the prophet asked the Lord to open the servant's eyes that he may see. God answered the prayer, and the servant, beheld horses and chariots of fire around about Elisha, and he was no longer afraid.

When the Syrians came to take Elisha, he asked God to blind them so that they should not know him, or know where they were; and then he said to them, "This is not the way, neither is this the city. Follow me, and I will bring you to the man whom ye seek."

So the Syrians followed Elisha, who led them straightway into the country of the king of Israel.

When Elisha prayed that God would open their eyes, He caused them to realize where they were, and behold they were in the hands of the enemies.

When the king of Israel saw his foes before him, he said to Elisha, "My father, shall I smite them? Shall I smite them?"

And he answered, "Thou shalt not smite them; wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink and go to their master."

And he prepared great provisions before them. And when they had eaten and drunk,

he sent them away, and they went to their master. So the band of Syria came no more into the land of Israel.

JESUS UNDERSTOOD AND FORGAVE

Lesson 33. For August 16, 1942

Objective:

To follow the teachings of Jesus we must understand and forgive those who perform acts not to our liking.

Song:

"Forgiveness," *Little Stories In Song*. Deseret Book Company.

Memory Verse:

"Father forgive them, for they know not what they do."

To Teachers:

A lesson of this type recalls to us the review lessons that used to be so stressed in this department. The success of it depends mainly upon the pictures the teacher has on hand. The one suggested for today are pictures used in the past and available to teachers. If you haven't them, go to your teachers of Kindergarten or Nursery class. They all illustrate the many beautiful incidents in the life of the Savior where He showed forgiveness for those who had mistreated Him or others in their lives. These many beautiful cases are climaxed, as suggested in the Manual, by the last one where He says of His murderers, "Father forgive them, for they know not what they do."

ADULTS OF THE BIBLE

Lesson 34. For August 23, 1942

Objective:

To compare the activities performed during Biblical times with those carried on by adults today in our earthly home.

Songs:

"Forgiveness," *Little Stories In Song*. Deseret Book Company; "Sweet Sabbath Home," "Beautiful Home," *Deseret Sunday School Songs*.

To Teachers:

If ward superintendents or teachers would like to invest a little in something beautiful for the presentation of this lesson we refer you to a series of charts of pictures at the Deseret Book Company, Salt Lake City. These pictures are 19 by 22 inches in size, beautifully colored, thirteen to each chart for only \$1.25. That is scarcely 10 cents a picture. Each picture can be separated from the

chart and mounted individually. They are large enough for an entire Junior school to see at once. They do not come according to a certain course of study, but all of the pictures on each scroll are of value to the three lower classes. Many schools who have discovered these pictures are no longer barren unattractive rooms for the children.

THE DISCIPLE SAUL SUFFERED AND LEARNED HIS LESSON

Lesson 35. For August 30, 1942

Objective:

Suffering is sometimes the result of our own acts.

Song:

"I Love My Heavenly Father," *Little Stories In Song*.

To Teachers:

For supplementary helps in teaching this lesson we refer teachers to *The Book of Life*, Volume 7. Also *Ancient Apostles*, by David O. McKay. The Conversion of Saul as written here is too long to print here for you but these books are in most home libraries. If not in your own try your neighbors'. Or perhaps you have some other good book of the Ancient Apostles that gives an account of this first part of Saul's life.

The following is taken from the stories written for this department several years back.

It was at Jerusalem that Saul first heard about the Church of Jesus Christ. It was there that he started to hunt the Saints of God to put them in prison. When Saul started to do anything he did it well. He worked with all his might. He went to the homes of the Saints, took the fathers and mothers away from their little children and put them in jail.

He went with his friends to other cities to get more Saints to put in jail. He had letters from the High Priest saying he could do this.

At noon, when Saul and his friends were almost to Damascus, a strange thing happened. Suddenly there shone about him a light from heaven. This bright light dazzled his eyes and frightened him so that he fell to the ground. Then a voice, in about these words, said, "Saul, Saul, why are you doing wrong by me?"

Saul answered, "Who art thou, Lord?"

The Lord said, "I am Jesus. You are fighting against me. Don't you know it is bad to kick your feet against thorns? That is what you are doing."

Saul trembled all over he was so frightened. But he knew that he wanted to do only what was right. So he said, "Lord, what do you wish me to do?"

"And the Lord said, "Go into the city and I will send some one to tell you what you must do."

Saul's friends saw the light and heard the voice but they did not see Jesus. Saul was the only one who saw Him. When He had gone, Saul arose and opened his eyes. But he could not see; he was blind. His friends took hold of his hand and led him into the city. There he stayed for three days. He was very sad. To think that he had been fighting against the right, made him almost ill. He would not eat nor drink. All he could do in his darkness was to pray to God for help. In this same city there lived a very good man named Ananias. In a dream our Heavenly Father called to him.

Ananias answered, "Here I am, O Lord."

And the Lord said, "Rise, and go to the house of Judas. There you will find a man named Saul. He is praying to know what he must do. He has seen you in a dream, blessing him."

Ananias was surprised to hear this, for he

knew how bad Saul had been to the Saints. He said, "This man is doing wrong by us. He is ready to carry us away to jail. Shall I go to visit a man such as he?"

But the Lord said, "Go and do as I have told you. I have chosen this man to help me."

So Ananias went and found Saul. He laid his hand on Saul's head and blessed him. He said, "Brother Saul, the Lord Jesus, who met you three days ago, has sent me to help you to see. I am bringing you the Holy Ghost. Now, wait no longer, but rise up and be baptized."

Saul was very happy to have Ananias come to him. He arose and found out that Ananias had blessed him so he could see. He was baptized and blessed to receive the Helper, the Holy Ghost.

From that day on, he was a friend to Jesus, and to His people. He worked as hard for them as he had worked against them before.

In a Sunday or two we will hear another story about Saul when the people had changed his name to Paul.—K.

First Intermediate *(Continued from)* (page 354)

see "Sweet Sabbath Day" (No. 194); "Welcome, Happy Sunday" (No. 113); "When the Rosy Light of Morning" (No. 154); "Thanks for the Sabbath School" (No. 164); "Scatter Sunshine" (No. 196); "Make the World Brighter" (No. 197); "Have I Done Any Good" (No. 207).

MORMON PIONEERS AS MESSENGERS WITH GOOD NEWS

Lesson 32. For August 30, 1942

Only on very rare occasions in the history of the world have people been found who were willing to endure great personal hardship, and suffering that they might render some unselfish, altruistic service to their fellow men. The persecutions of the early Christians represent one such occasion.

The Mormon pioneers are another classic example. Today the sons of the pioneers who go into the mission field, at their own expense and give their time to preaching the Gospel, are looked upon as very unusual young men.

The pioneers were even more remarkable because they thought that telling the world about the restored Gospel was so important that they should send missionaries into the world even when they were struggling to

live and fighting famine and other threats against their very existence.

This lesson, therefore, shows the pioneers in a noble, heroic light, intent upon their great mission as messengers of the restored Gospel to the world. It shows them figuratively to have carried the scriptures in one hand and their tools for subduing the wilderness in the other.

In a sense, then, this lesson reveals the heart and soul of the Mormon pioneer movement, by showing the fundamental purpose which motivated the pioneers to endure and to labor faithfully to that end.

It becomes the teacher's task to adapt this great thought to the understanding of the children. It will give them more than anything else can by which they can understand and admire the pioneers.

Observe how the Manual helps to present this idea. After an appropriate introduction, and motivation for the quiz and reading, conduct the quiz and conclude with a fitting song. See "I'll Serve the Lord while I am Young" (No. 159).

References: *Leaves from My Journal* (Woodruff). *Autobiography*, (Parley P. Pratt). *Life and Teaching of Joseph F. Smith*, (Smith). Note many pioneer missionary stories in these volumes.



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck
For Children 4 and 5 Years of Age

LESSONS FOR AUGUST, 1942

UNDERSTANDING, FORGIVENESS, PUNISHMENT

- I. Understanding and Forgiveness in Our Home with Our Brothers and Sisters.
- II. Understanding and Forgiving Our Adult Neighbors.
- III. Understanding and Forgiving the Children in Our Sunday Home.
- IV. Understanding and Forgiving Children in Other Parts of Our World.
- V. Understanding and Punishment in Our Every Day and Our Sunday Homes.

JOSEPH UNDERSTOOD AND FOR- GAVE HIS BROTHERS

Lesson 30. For August 2, 1942

Text:

Genesis 35:37: *Life Lessons for Little Ones*, Second Year.

Objective:

To develop an understanding of the rights and privileges of individual members of the family and a desire to respect those rights.

Lesson Development:

1. Begin this development by discussing first the family group—Father—what he does for the family. Mother—her work: Big Brother—Big Sister—Little Brother—Little Sister—their activities in and out of the home.

Finger Play: hold up five fingers.

"This is the mother so kind and dear
This is the father so full of cheer
This is the brother so straight and tall,
This is the sister who plays with her doll,
And this is the baby, the pet of all;
Behold the good family, great and small."

In *Songs for Little Children*—Eleanor Smith.

2. Enumerate some of Father's rights:

To find his newspaper with the pages in order when his reading time comes.
To find his tools in their proper place.
To have the yard kept looking nice after he has done his work there.

To have the house quiet when he needs to rest.

3. Enumerate some of Mother's rights:

To return home from her Relief Society

meeting or a trip to town and find her house in order.

To be able to do her housework without interference by the children.

To have her home furnishings guarded and cared for by the family, (do not break or damage furniture, etc.)

To have a quiet place to rest and entertain her company.

4. Some of Big Brother's and Big Sister's rights:

To have their own room for their own possessions.

To have their guests treated courteously by all members of the family.

To have a quiet place to study.

To ask for help in home chores from little brother and sister.

5. Some of Little Brother's and Little Sister's rights:

To have a place to play and a place to keep the playthings.

To ask for help from others in the family in the solving of their problems. (Little brother isn't quite old enough to part his hair straight).

To have their possessions cared for, (Baby must not play with little sister's best doll).

All members of a family have the right to expect kind, courteous treatment from each other at all times.

Sometimes family members forget to respect the rights of the others. Little brother Gary left his tricycle on the drive—wearied and tired father had to get out of his car to remove it before he could drive into the garage. In some way Gary needed to be punished. After a severe scolding Gary remembered to put the tricycle in its proper place at the next playtime.

Wrongdoers must be punished that they may better learn to do the right thing.

Emphasize forgiveness for those who seem to be unkind to us.

All of us make mistakes. We sometimes hurt someone unintentionally. An unintentional hurt should be forgiven. When we are forgiven we should try to make sure that we do not hurt again. Likewise we forgive those who have seemed unkind to us.

This is Heavenly Father's wish.

Songs:

"Forgiveness," in *Little Stories In Song*, the *Junior Sunday School Song Book*. "Let's Be Kind To One Another," *Deseret Sunday School Song Book*.

Lesson Story:**JOSEPH UNDERSTOOD AND FORGAVE HIS BROTHERS**

In *Life Lessons For Little Ones*, Second Year, (the book used by former Kindergarten teachers and for sale now at the Deseret Book Company in Salt Lake City) there are four stories about Joseph. It is suggested that today you combine "Joseph, A Dutiful Son" and "A Chosen Family Reunited" into one story.

Emphasize Joseph's faithful devotion to his father and his forgiveness of the brothers who forgot to be kind to him.

JESUS FORGAVE HIS UNKIND NEIGHBORS

Lesson 31. For August 9, 1942

Objective:

To develop a desire to be understanding and forgiving of the faults of others.

Review of Last Sunday's Lesson:

Understanding our brothers and sisters. Discuss with the children again the meaning of forgiveness.

Sing the song in *Little Stories In Song* called "Forgiveness."

Review the stories of Joseph. Emphasize his forgiveness of the brothers' wrong doing.

Review the pictures used last Sunday.

Development of Today's Lesson:

Paul may draw a picture of his home on the blackboard. Have him draw his next door neighbor's house. Let him tell who his next door neighbor is, naming every one in the family, if he can. There are children neighbors and grown-up neighbors. Perhaps there are no children neighbors living next door to Paul. If there are no children neighbors to play with what can Paul do to show he understands and likes his grown-up neighbors?

He will not play in the yard where there are no children living.

He will always ring the door bell or knock if he needs to go into the grown-up neighbor's house.

He will not leave his toys on the neighbor's sidewalk.

He will play quietly when he is near his neighbor's house.

He will be very careful not to throw his ball over into his neighbor's yard.

He will always speak politely to his neighbor.

When Tommy's grown-up neighbor asked him not to roller-skate on the edge of his lawn, Tommy said, "All right, I'll try not to,

Mr. Petersen." Tommy understood and liked his neighbor and he spoke politely to him. He tried very hard not to skate on his neighbor's lawn again.

Every Autumn time Mr. Jones gives his little neighbor Billy, a big pan full of Banana Apples from his apple tree. Billy has never gone into Mr. Jones' yard and picked an apple. Mr. Jones appreciates his little neighbor Billy and every fall when the apples are ripe he tells Billy so and gives him the apples to prove it.

List on the blackboard the children's suggestions of what makes a good neighbor a bad neighbor.

Song:

"Forgiveness," *Little Stories In Song*.

Talk about "forgiveness." Sometimes neighbors do things that seem unkind. If we understood the neighbor and the reasons for his actions we would forgive him.

Jesus said, "Love everyone.
Treat them kindly too

When your heart is filled with love
Everyone loves you.

—*Moiselle Renstrom.*

Lesson Story:**JESUS FORGAVE HIS UNKIND NEIGHBORS**

(St. John 8:59)

This incident in the life of Jesus is chosen for today's lesson story because:

1. It deals with a situation kindergarten children can understand.

2. It illustrates how Jesus was able to understand and therefore forgive.

This story development is given, with picture suggestions, in the Manual.

JESUS UNDERSTOOD AND FORGAVE THE NINE UNGRATEFUL LEPERS

Lesson 32. For August 16, 1942

Objective:

To learn that as we forgive others our own faults will be more easily understood and forgiven.

Review of Last Sunday's Lesson:

Recall the children's suggestions as to what makes a good neighbor. A good neighbor is not only one who does kind deeds, but one who tries to understand his neighbor and forgives him of his faults. Emphasize this thought.

Review the little stories given as illustrations in last Sunday's lesson.

The Manual suggests a fine guide for this review.

Development of Today's Lesson:

"We can experience understanding and forgiveness right in our Sunday School. The tiny cradle class children sometimes do things which we think disturb our quiet worship service.

Discuss them. Try to find reason for such action (that's trying to understand). Then talk about ways of helping these little tots (that's showing we forgive them).

Perhaps when we were that small we did some of these things. Someone tried to understand and forgive us, helping us to learn the better way.

Song:

"Forgiveness," *Little Stories In Song*.

Lesson Story:

JESUS UNDERSTOOD AND FORGAVE THE NINE LEPEERS

(Luke 17: 11-19)

Once there were ten men who lived in the hills far away from other people. They could not go to visit their friends and their friends could not visit them. They even had to live away from their fathers and mothers, their brothers and sisters and children. This was because they had a dreadful disease which others might take if they went close to them. That is why they had to live by themselves. And no doctors in the land could help them.

It was hard for the sick men to live 'way off in the hills. They had no one to cook food for them; no one near to make their beds comfortable; no one to send them nice surprises to make them happy. Everyone was afraid of them.

But in some way they heard about Jesus. They heard of the wonderful things He had done to help people. They said, "If we could see Jesus He would heal us. He passes through this part of the country sometimes, let us watch for Him."

And so they did. And one day they saw Him. Do you think He was alone? No, there were always crowds of people following Him. Do you see Him in the picture? Where is He? Where are the ten sick men? They could not go near Jesus and the people, but they called loudly, "Jesus, Master, have mercy on us." Jesus knew that they had the dreadful disease. He was sorry for them and was glad to make them well. He said, "Go show yourselves to the priests."

Now, whenever anyone was healed of that

disease he had to go to the priests. The priests looked at his hands and face, and in that way could tell whether or not he was well and could go among other people. That is why Jesus sent these men to the priests.

Before they had gone very far they knew that they were well, and the priests told them that they might go to their homes. Can you wonder that they hurried as fast as they could to meet their mothers and fathers and tell them the good news? In their joy they all forgot about Jesus, except one man. He was as happy as the others, and just as anxious to go home; but he thought of Jesus who had made him well, and went back to thank Him.

He knelt down before Jesus to thank Him. Then Jesus asked, "Were there not ten of you? Where are the other nine? The man told Him and Jesus looked sad. Only one had remembered to give glory to God.

Jesus thanked the thoughtful one and gave him a blessing. He then tried to understand the others because of their severe illness and of course He forgave them.

Song:

"Thank You I Will Always Say," *Little Stories In Song*.

CHILDREN OF THE BIBLE

Lesson 33, For August 23, 1942

Objective:

To learn that as we try to understand and forgive the misdeeds of others, our own will be forgiven.

Review of Last Sunday's Lesson:

Emphasize our Heavenly Father's willingness to forgive His children their misdeeds. Stress the fact that we must always endeavor to correct our faults.

Retell the story of Jesus and the lepers.

Development of Today's Lesson:

Show pictures of children of foreign lands. Choose one for discussion. The home, the dress, the actions differ from ours. We must try to understand them and when we meet them, treat them kindly.

Study carefully this lesson development given in the Manual.

Lesson Story:

CHILDREN OF THE BIBLE

Show all the pictures available that have a Bible child in them. Explain the reason for his being in the picture. Choose one and tell the story that goes with it; e.g., Hannah and Samuel.

Suggested Rest Exercise:

Some distinctive characteristic of some foreign land may be pantomimed by the group; e. g.,

The Dutch windmill (its long arms turning in the wind).

The flying kites of China (fly around the group).

The "Jig" of Ireland, (little step-hop motion).

The jungle elephant of Africa (the arms hanging together, swing like the trunk, to long, slow steps around the circle).

THE PROPHET JONAH UNDERSTANDS WHY HE IS PUNISHED

Lesson 34. For August 30, 1942

Objective:

To develop an understanding of the need for punishment when God's laws and man's laws are broken.

Review of Last Sunday's Lessons

Emphasize the lesson Jesus taught us, which was to try to understand and forgive all of God's children.

Choose one of the Children of the Bible to talk about.

Development of Today's Lesson:

Help the children to understand the just consequences of acts which follow a violation of God's laws.

With little children it is best to emphasize painful consequences suffered, when laws are broken rather than punishment.

When mother tells Patsy not to run so fast along the rough sidewalk and Patsy runs on as fast as ever and falls down, skinning her knee, she must suffer. She has broken a law which says that little legs can run only so fast on rough sidewalks. Her punishment is the hurt knee. It is this kind of punishment we speak of with little children. Also, Aleck's daddy told him he was to play in his own yard after supper. Aleck disobeyed and was sent to bed be-

fore sundown because he broke daddy's law. The little boy was made very unhappy at being put to bed so early. This was his punishment.

Let the children tell of their own experiences of being hurt because of a broken law. Let them tell of times when it was necessary for them to be punished by mother or daddy. Stress forgiveness. Mother and daddy knew that the punishment was necessary to help us to be better rememberers. We love our parents the more for this help.

Lesson Story:

The Prophet Jonah Understands Why He Is Punished.

Text:

Book of Jonah.

Emphasize Heavenly Father's forgiveness of Jonah.

THE BIGGEST THING TO DO

A teacher in a small Sunday School class once asked, "What was the biggest thing that you have ever done." One boy told of a big pile of wood he had carried in the house to help his daddy. A little girl had run errands to help her mama. Another had helped in the home scrubbing the kitchen floor. And then the teacher asked Charlie what was the biggest thing he had ever done, and after thinking for some time he said, "I think the biggest thing I've done was to forgive Johnny who had hurt me." The teacher then said, that the other things were helpful and big, yet Charlie had done the biggest thing that anyone could do in life. She then held up a beautiful rose and asked, "What does this flower do when it is hurt." And someone said, "You can smell it more than ever." "That is it," said the teacher. "All that flowers can give is their beauty and fragrance, and when they are crushed and hurt they show their forgiveness by giving out more perfume than ever." There was one who lived and gave more than this. It was the Lord Jesus. For when he was hurt and bleeding on the cross he prayed, "Father in Heaven forgive them."

REVERENCE FOR BOYS

I feel a profounder reverence for a boy than for a man. I never meet a ragged boy in the street without feeling that I may owe him a salute, for I do not know what possibilities may be buttoned up in his coat.

—James A. Garfield.



Nursery Class



General Board Committee: Marie Fox Felt

For Children Under 4 Years of Age

LESSONS FOR AUGUST, 1942

JESUS UNDERSTOOD MARY AND JOSEPH

Lesson 31. For August 2, 1942

Objective:

1. To discover some of the experiences that the members of your class have with their parents in the activities of the home.
2. To understand and respect the rights of parents in the home.

Development of the Lesson:

On Calvary, as Jesus hung nailed to the cross, He said, among other things, "Father, forgive them, for they know not what they do." So perfect was He, that even in the bitterest and most agonizing moment of His life, He could understand and forgive the people who were crucifying Him.

It is this perfect understanding upon which true forgiveness is based, that we desire to develop in the lives of our little children. To do this we must begin once more in the home. If we understand the acts, the words and the implications of those living in our own homes, it is easier to understand and forgive others.

To begin with, let us as teachers recall the experiences that we have had with our own parents in our childhood. Our experiences as children will, in the main, be the same as those of the children that we teach. Recall whether these experiences were pleasant or unpleasant. Also try to recall your attitude toward your parents at that time. Young children begin to form very definite attitudes, some wholesome, others unwholesome, regarding their parents. Understanding helps us to substitute wholesome attitudes for unwholesome ones.

Collect pictures which represent child parent relationships similar to those experienced in the homes of your locality. Carefully study the suggested outline in the Manual. Adapt the development to fit your own local class situation.

It is our purpose to show that Jesus had duties to perform in His home and that He understood that Mary and Joseph had a right to expect Him to do them cheerfully and with great willingness.

JESUS AND HIS CHILD NEIGHBORS

Lesson 32. For August 9, 1942

Objective:

1. To discover some of the difficulties that the children in your neighborhood have and how they settle them.
2. To decide which ways that Jesus and our Heavenly Father wish us to use.

Development of the Lesson:

When Jesus was asked "Who is my neighbor?" He told the story of the Good Samaritan. Such a widespread and universal appreciation of who our neighbors are must begin with an understanding and appreciation of our own neighbors next door, around the corner or down the road.

Make a list of the children in your class. By each name list their neighbors. Designate whether these neighbors are children or adults. Make a special effort to find out what opportunities these neighbor children have of becoming well acquainted with each other and what activities they have in common. Discover if their relationships are peaceful and happy due to perfect understanding or the opposite because of lack of it. Compare these activities and relationships with that of Jesus as a child in relation to His neighbors.

JESUS UNDERSTOOD LITTLE CHILDREN

Lesson 33. For August 16, 1942

Objective:

To discover that Jesus understood all children, therefore we need not be afraid of Him.

Development of the Lesson:

As a basis for our discussion today we use the acts of the children of our own class during the opening exercises of our Sunday School. For detailed suggestions, see our Manual. However, these suggestions, as with all others made, are of no value unless they find application in your situation. You must picture your situation. List the good and the undesirable aspects of it. List the children's reactions to the surroundings and the program presented. Assist the older children to understand why the younger ones react as they do. Plan with them to make conditions

more desirable and pleasant for the tiny tots so that they will understand better what goes on.

To climax this discussion, discuss with the children that beautiful picture of "Jesus Blessing Little Children." The larger the picture, the better it will be for all. This symbolizes the high light of Jesus' life in His expression of love and understanding of little children.

DAVID UNDERSTOOD HIS SHEEP AND LAMBS

Lesson 34. For August 23, 1942

Objective:

To discuss who created all of the animals, insects and reptiles and if our Heavenly Father wants us to learn to understand them.

Development of the Lesson:

This lesson should be most interesting to those children who live in the country and who usually have some kind of animal as a pet: They will be able to tell you what kind of pet they have, some of the things that their pet likes to do, how they can tell what the pet wants to do, how the pet talks to them and they to it, etc.

There is a lady on our street who operates a cafe. Every morning and again each afternoon she throws corn, wheat and bread crumbs out for the birds and pigeons who nest nearby. These birds do not belong to her nor to anyone, but they love her so much that they will fly on her shoulder and will

perch on her finger. She understands and loves them. They understand that she will not hurt them.

David understood and loved his sheep and lambs; so much so that he wrote songs and poems about them. He lead them into green pastures and to places where fresh drinking water was available. When they bleated he understood whether they were contented, hungry or frightened. They knew that he understood and they loved him.

ABRAHAM LINCOLN AND THE BORROWED BOOK

Lesson 35. For August 30, 1942

Objective:

To develop the power to understand the natural consequences of the acts that we perform as a means by which we become conscious of the laws which govern God's universe.

Development of the Lesson:

The purpose of this lesson is to assist the children in understanding that God's laws govern the universe. When we do something which is contrary to these laws we suffer or are punished. After reading the suggestions in the Manual, substitute or use those incidents which come within your children's experiences.

Abraham Lincoln was one of God's great noblemen. Because of his carelessness and neglect he was punished although the man forgave him for his misdeeds.

HOME SONG — —

Henry Van Dyke.



I read within a poet's book

A word that starred the page,
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something more:

You'll find, where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every house where Love abides

And Friendship is a guest,
Is surely home, and home, sweet home;
For there the heart can rest.

The Funny Bone



"HE IS NOT LAUGHED AT WHO LAUGHS AT HIMSELF FIRST."—Fuller.

Early Rising

Having eaten a cake of yeast—she rose to the occasion.

Crooked Leadership

Then there was the bowlegged floorwalker who said to the customer, "Walk this way, please."

Hard Water

"What's an iceberg, Daddy?"

"Why, it's a kind of a permanent wave, son."

Unromantic Mother

Margie: "Mom, what is a trousseau?"

Mom: "Oh, it's the clothes a bride wears for six or seven years after she's married."

Wrong Degree

A young theologian named Fiddle
Refused to accept his degree,
Saying It's bad enough to be Fiddle,
"Without being Fiddle, D. D."

Quiz Time

Mrs. Smith: "Can you think of anything more embarrassing than to get locked into the bathroom when you have company, and not being able to get out?"

Mrs. Jones: "Yes—not being able to get in."

No Need To Worry

A lovely girl with red hair entered the car and sat down beside a youth.

Youth (edging away): "I must not get too close or I shall catch fire."

Girl: "Don't be alarmed; green wood never catches fire."

Any Day A Holiday

Hitler went to a fortune teller. She looked in her crystal, and shook her head sadly. "Dear me," she murmured. "You will die on a Jewish holiday."

"Which one?"

"It doesn't make any difference. Any day you die will be a Jewish holiday."

She Will Try

Joe: "Will your wife hit the ceiling when you come in at this hour?"

Moe: "Probably; she's a rotten shot."

Smart

Teacher: "Why did Noah take two of each kind of animal into the ark?"

Pupil: "Because he didn't believe that story about the stork."

Proof

Salesman: "These shirts simply laugh at the laundry."

Customer: "I know it—I've had some come back with their sides split."

Not Ready For The Dump

A middle-aged woman lost her balance and fell out of a window into a garbage can. A Chinaman passing by remarked, "Amelicans vely wasteful. That woman good for ten years yet."

Incriminating

Mister (getting home at midnight): "I sure am tired. I've had my nose to the grindstone since early morning."

Missus: "Then you'd better get a grindstone that hasn't got rouge and lipstick on it."

Waiting For Him

He (sheepishly): "I suppose you're pretty mad at me for coming home with a black eye last night."

She (sweetly): "Angry? Why no, dear—don't you remember? When you came home last night you didn't have that black eye."

In The Mental Hospital

An inspector at the insane asylum was approached by an inmate, who sidled up and begged for a piece of toast.

"I'm sorry," said the inspector, "but I don't carry toast with me. What do you want it for?"

The lunatic replied, "I'm a poached egg and I want to sit down."

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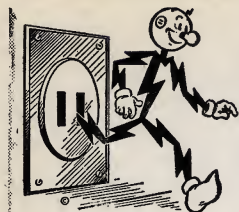
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